Devotional Text of The Aryans

English Translation of
Swami Dayananda Saraswati's
Devotional Treatise

"AARYABHIVINAYA"



Translated and edited by

Pt. Satyananda Shastri, M.A.

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FOREWORD

The Vedas—Ṛg, Yajuḥ, Saama and Atharva—are the oldest books in the library of the world and form the basis of the Aaryan Civilisation, which is one of the most ancient civilisations of the world.

According to the Indian tradition, the Vedas are Divine Revelation, revealed to the four *ṛṣis*, in the beginning of the creation, for guidance and benefit of the human race. In the opinion of Svaamii Dayaananda Sarasvatii, the founder of the Aaryasamaaja, the Vedas Contain the germs of all right knowledge.

The Upaniṣads tell us that the Vedas project before us 'True Conception of God'. With this very aim Svaamii Dayaananda Sarasvatii, nearly a century ago, compiled the 'Aaryaabhivinaya', an anthology of one hundred and odd stanzas from the Ṛgveda and the Yajurveda and elucidated them. The elucidation has been made in a devotional style which at once goes to the heart of the reader. This is why 'Aaryaabhivinaya' has been popular amongst the people and has helped in bringing about a change for the better in their lives.

The present book "Devotional Texts of the Aaryans" is an English translation of this compilation. The translation and editing has been done by Shri Satyaananda Śaastrii, M.A., an old student of the D.A.V. College, Lahore, who, I am glad, still retains his love and enthusiasm of the college days for the Aaryasamaaja and its mission.

Shri Satyaananda Śaastrii has approached me for blessings. As he is an old student of mine, my good wishes are with him in this noble task. "Devotional Texts of the Aaryans" is a non-controversial book in English which provides a peep into the ideology of the Aaryasamaaja and will encourage those who read it to become admirers of the Vedas and of the Aaryasamaaja.

44/42, Punjabi Bagh,
New Delhi.
January 1, 1972

(Dr.) G. L. Dutta, M.A., Ph.D.
Formerly Principal, D. A. V. College, Lahore

Dedicated

to

the elevating memory of

'VEDA-ŚAASTRA-SAMPANNA'

Svaamii Vedaananda (Dayaananda) Tiirtha

sitting at whose feet this person got initiation

into the secrets of the Vedic Lore

Satyaananda Śaastrii

PUBLISHER'S NOTE

"Aaryaabhivinaya" has been a great inspirer to the Indian revolutionaries. It has been a source of great solace to all those patriots who chose the selfless path of service to the motherland. The renowned revolutionary, Śrii Shyaamajii Krishna Verma who had the good fortune of sitting at the feet of Svaamii Dayaananda Sarasvatii was very much under its spell. It was the impelling lore of the "Aaryaabhivinaya" which forced him to renounce the brilliant career of a Chief Minister of an Indian state as early as 1905 A.D. and to take to the wanderings of a patriot in foreign lands, quite unmindful of the privations, hardships and indignities he had had to face in the service of the motherland. Śrii Raamaprasaada Bismil, the young crusader of the freedom of India, used to read this booklet every day. This is why he was dauntless even in the face of death. Listen to the immortal roaring of this lion-hearted indomitable young martyr. He sang the following worth-remembering stanza even at the altar of death :—

MAALIK TARII RAZAA RAHE AUR TUU HII TUU RAHE.
BAAQII NAA MAIN RAHUUN NA MARII AARAZUU RAHE.

"Oh God Almighty, You are Immutable Eternal. May, in this world, only Your will prevail and of none else. I am a mortal. I surrender to You. I do not want to survive any more nor do I wish that any of my desires may outlive me." This is nothing but thinking aloud of the gist of the 30th stanza of Part I of the "Aaryaabhivinaya."

Śrii Candra Śekhar Aazaad, that fearless uncompromising young patriot of whom even the British officers of the Indian police were greately dreaded, used to take meals only after having gone through a portion of this piece of inspiring literature.

In 1907 when Patiala darbar prosecuted the Aaryasamaajists of that state for sedition, do you know what was the evidence produced against them ? The whole case was based on a collection of patriotic quotations from the "Aaryaabhivinaya." It was alleged that the Aaryasamaaja was a seditious society. It wanted to overthrow the British Government in India. Its members every day prayed to God, "Oh Supreme Being, you are the Greatest Ruler among the worldly rulers. Kindly instil us with......so that, we may remain independent and enjoy sovereign imperial sway...... . May no foreigner come to our country to rule over us, and may we never lose political independence and be enslaved by foreigners" (vide page 153). Thus, it was argued that Aaryasamaajists were guilty of the crime of sedition.

Laalaa Ganeśa Dattajii of Sialkot in the preface to the Urdu edition of the "Aaryaabhivinaya" writes :—

"...from my personal experience, I can say that the '*Aaryaabhivinaya*' is such a unique book that none should be kept deprived of an opportunity of going through this inspiring piece of literature."

Later on after having made a reference to his courting arrest in 1920-21, Laalaa Ganeśa Dattajii mentions the untold sufferings he had to face in this connection and writes :—

"..........all these are ordinary matters. I with great pride and confidence can say that no power on earth, could cow down me, not even the greatest hardships and privations could ever succeed in forcing me to surrender, for the '*Aaryaabhivinaya*', the source of imperishable spiritual power, moral courage and mental solace was always there to inspire and console me."

It will now be clear to our readers what a great part this compilation of Svaamii Dayaananda Sarasvatii has played in the struggle for India's freedom. Who will then not like to make this unique piece of literature available to the non-Hindii-speaking masses in this country and abroad.

Moreover, the "Aaryaabhivinaya" is the first publication on Vedic interpretation of the great scholar, Svaamii Dayaananda Sarasvatii, the modern seer, who through his clear vision marvellously succeeded in visualising the right method of Vedic interpretation and that too on the traditional lines. Not only that, he was admirably successful in silencing even his vociferous critics by the strength of his superior arguments. And that resulted in the re-assertion of the "Divinity of the Vedic Lore." The etymological method of Vedic interpretation expounded by Svaamii Dayaananda Sarasvatii has found a lucid implemention in this compilation.

It was, therefore, in the fitness of things when two years ago, I expressed a desire to publish an English edition of the "*Aaryaabhivinaya*" to my colleagues in the Executive of the Virajaananda Vaidika Samsthaana. I am really grateful to Pt. Satyaananda Śaastrii, M.A. who has laboured hard to translate my dream into a reality in such a short time. I am sure, with his high talents and intellectual background and above all the hard work he is wont to put in, he will amply succeed in making this English edition of the "*Aaryaabhivinaya*" of a sufficiently high order.

May God bless all, the readers and the non-readers both, who try to imbibe the spirit of the great seer and endeavour to become the selfless well-wishers of the human race.

Svaamii Vijnaanaananda Sarasvatii,
Adhyakṣa,
Virajaananda Vaidika Samsthaana.

15th December, 1971,
Samnyaasa Aaśrama, Ghaziabad.

EDITOR'S NOTE

It is a matter of common experience that all living-beings in their everyday life are guided by their 'instinct'. 'Instinct' in such contexts means one's innate sense of 'self-preservation' which manifests itself in three types of impulses : (*i*) impulse to self-defend against the onslaughts of individuals of the same or other species and against natural calamities also, (*ii*) impulse to self-project by mating with someone of opposite sex of the same species for procreation or otherwise, and (*iii*) impulse to self-perpetuate *i.e.*, to see one's young ones safe from the evil designs of others of the same species and of other species also and against natural calamities and even to protect them physically, if need be. Man though a rational being yet, biologically is similar to other living-beings and thus generally behaves in the same way in this respect.

It is also a matter of everyday experience that man learns a lot from his seniors (mother, father, and other superiors), equals (brothers, sisters and friends) and juniors (junior associates and subordinates) also. But for the experience gained by man through his association with elders around him, his behaviour would have been instinct-oriented like that of an ordinary animal instead of intellect-oriented as we see in man's everyday life. This is true not only of the present generation but also of previous ones. Thus as we learn from our elders, in the same way our elders learnt from their elders and those elders from their own elders, so on and so forth till this backward tracing reaches the first generation of mankind on this earth.

Question arises from whom did the first man on earth learn the essentials of everyday life without which human survival would have been impossible. Man's 'instinct' like that of other animals being limited to the basic impulse of self-preservation (self-defence, self-projection and self-perpetuation) could not have adequately equipped[1] him with necessary knowledge essential for braving the vicissitudes of early days of human existence. In fact without superior external 'enlightenment' man would not have survived and his march on the road to civilisation would have been quite impossible.

Maharṣi Patanjali in 'Yoga Darśaṇa' (I, 26)[2] has answered this question most convincingly. He says, 'God is the preceptor of even the earlier-most men of the universe. Being Eternal, He cannot be circumscribed by time and hence does guide the firsts of the human race in the beginining of the creation'. The purport of this '*suutra*' is that in the earlier-most time when men first came into existence on earth, all things concerning human life and behaviour were revealed to them by the foremost teacher, the Almighty God for their guidance and for the benefit of the human race.

This very Revelation[3] without being tempered with has been handed over from one generation to another from time immemorial (beginning of the world) and has reached us in the shape of the Ṛgveda, the Yajurveda, the Saamaveda and the Atharvaveda. According to the Yajurveda (XXXI. 7) 'the Ṛgveda, the Yajurveda, the

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1. "पुरुषविद्याऽनित्यत्वात्............" (निरुक्त १।२।२)
2. "स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्"
3. "..........कर्मसम्पत्तिर्मन्त्रो वेदे" (निरुक्त १।२।२)

Saamaveda and the Atharvaveda have been originated from That Omnipresent God.'[4]

In the words of Yaajnavalkya (Śatapatha Braahmana XIV, 5, 4, 10)[5] the Ṛgveda, the Yajurveda, the Saamaveda and the Atharvaveda were originated from that Omnipresent Supreme Being in the beginning of the creation automatically in the same way as an exhalation effortlessly emanates from the living-beings.

According to Manu Smṛti (I.23)[6] "to Ṛsi 'Agni' was revealed the Ṛgveda, to Ṛṣi 'Vaayu' the Yajurveda, and to Ṛṣi 'Aaditya' the Saamaveda and to *Ṛṣi 'Angira' the "Atharvaveda"*. Later on all these four Ṛṣis taught to sage 'Brahmaa'[7] the Divine Knowledge revealed to them separately. Thus sage 'Brahmaa' was the first human being on earth endowed with the complete Vedic Lore.

The Vedic Lore (the four Vedas) is eternal[8]. It is eternal in the sense that the words of the texts of these Vedas are eternal (*i.e.*, they have been always, they are and they shall be existing for all times), the meanings (the underlying basic thought) of these words are eternal (are fixed, can never be changed or more appropriately reversed though they may vary from context to context). Not only that, it is eternal because the relationship of its words to the meanings of those words is eternal *i.e.*, unchangeable. Even the sequence of its words (the order in which these words occur in the Vedic texts) is eternal (fixed-unchangeable).

This is in a nut-shell the genesis of the Vedic Lore.

The supreme authority of the Vedic Lore has always been acknowledged throughout the ages. At times some sceptics tried to challenge this supremacy but they themselves vanished away by the passage of time and the Infallibility and the Divinity of the Vedic Lore always remained unscathed. It has been asserted and re-asserted successfully whenever any perilous challenge to its authority did manifest itself before mankind. It has once again been successfully asserted in the 19th century of the Christian Era through Svaamii Dayaananda Sarasvatii when he said :—

(*i*) 'God is the originating source of all right knowledge and also of everything else which comes into existence in this world as a result of the right knowledge' (First Principle of the Aaryasamaaja).

(*ii*) 'Vedic Lore is the fountain-head of all right knowledge and it is the duty of every righteous man to study and propagate it' (Third Principle of the Aaryasamaaja).

If we try to read the above quotations between the lines, we will feel convinced that Svaamii Dayaananda Sarasvatii took the Vedas as treatises of Divine Authorship wherein do exist the jerms of all scientific knowledge, heretofore propounded and to be propounded by man to the world.

The main object of the Vedic Lore is to project before the human mind the true conception of God[9] and to make him realise that He is Omnipresent, Omnipotent and Justice-minded, so that, in his life, he may not follow and emulate any one else except Him as his ideal. In order to stamp the true conception of God on the mind of the masses, Svaamii Dayaananda Sarasvatii compiled the 'Aaryaabhivinaya'. It is an

4. "तस्माद् यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ।"
5. "एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः ।"
6. "अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् । दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ।" Italics are mine. (Editor)
7. "अध्यापयामास पितॄन् शिशुराङ्गिरसः कविः ।" (मनु० २-१५१)
8. "नितयवाचोयुक्तयो नियतानुपूर्व्या भवन्ति ।" (निरुक्त १-१६-४) Also 'अत एव च नित्यत्वम् ।" (वेदान्तदर्शन १-३-२९)
9. "सर्वे वेदा यत्पदमामनन्ति······ ।" (कठोपनिषद् २। १५)

anthology of one hundred and odd stanzas from the Ṛgveda and the Yajurveda singing the songs in praise of the Lord. These Vedic stanzas have been elucidated in such a forceful and appealing style that the truth enshrined in them goes direct into the heart of the readers at once. The Omnipresence, Omnipotence and Justice-mindedness of the Ordainer Divine begins to dawn on the mind of the devotee as he proceeds in the study of this compilation. He starts perceiving His Effective Control over everything that exists or happens in this universe. By and by his faith in the Justice-mindedness of the Lord thus goes on strengthening, so much so that he leaves himself at His disposal and wants to become instrumental to the implementation of His Divine Dispensation. We have seen some of the Indian revolutionaries who were the habitual readers of the 'Aaryaabhivinaya' acting dauntlessly even in the face of death in the service of the motherland under the inspiration they got from this compilation (for more details see 'Printer's Note').

Svaamii Dayaananda Sarasvatii is the modern Vedic seer. It is through him that the Infallibility and the Divinity of the Vedic Lore has been successfully re-established in the modern age which is both rational and scientific. His greatness lies in evolving and developing the etymological method of Vedic interpretation which has been hinted at in the Nighantu and elliptically described in the Nirukta by the great sage Yaaska. He has also drawn great strength in this task from the great grammarians Paanini (author of the Aṣṭaadhyaayii) and Patanjali (author of the Mahaabhaaṣya). On the sheet-anchor of these four treatises, Svaamii Dayaananda Sarasvatii with the help of the arguments deduced in the 'Braahmanas', the earlier-most commentaries of the Vedas has succeeded in evolving the most rational procedure for interpreting the Vedic texts.

Like Śaakataayana[10], Svaamii Dayaananda Sarasvatii believed in the theory that all the Vedic words ('*naamas*') have been derived from the roots and as such are adjectives qualifying some one else. Attention in this respect is invited to Ṛgveda (1, 89, 10) where '*Aditi*' (the Indestructible God) has been described as 'Maataa', 'Pitaa' and 'Putra'. Svaamii Dayaananda Sarasvatii has interpreted 'Maata' as 'Respecter of all' [obviously derived from the root 'maa (2, p.) to respect'] and 'Pitaa' as 'Protector of all' [obviously derived from the root 'paa (2, p.) to protect'] and 'putra' as 'Sanctifier of the righteous' [obviously derived from the root 'puu (9, U.) to sanctify']. Thus, sheerly on the strength of etymology Svaamii Dayaananda Sarasvatii has succeeded in rationally interpreting this Ṛgvedic text which otherwise would have been difficult to elucidate in a convincing manner to the readers in this context (vide page 30).

Svaamii Dayaananda Sarasvatii sometimes discarded even established interpretation mentioned by the previous '*aacaaryaas*', and suggested another meaning in its place which suited the context appropriately. Attention in this regard is invited to the Yajurveda (XXXX, 8). Here the Almighty God has been described as '*Śukra*'. Generally in such contexts '*Śukra*' is interpreted as 'One who is lustrous' on the basis of its etymology "शुक्रं शोचतेः ज्वलतिकर्मणः" (Nirukta VIII, 11, 2). But Svaamii Dayaananda Sarasvatii in his commentary has interpreted '*Śukra*' as "शुक्रमाशुकरं सर्वशक्तिमत्" which is more rational than the etymology given in the Nirukta. In the 'Aaryaabhivinaya' '*Śukra*' has been interpreted as 'Fashioner of the whole universe' (vide page 98). 'Fashioner' here means 'Creator'.

In Mahaabhaaṣya (I. 3.1) Maharṣi Patanjali has written "बह्वर्थाः धातवो भवन्ति". This means that roots denote even those connotations which have not been mentioned against them in 'Dhaatu Paathas.' Attention in this respect is invited to pages 70 and

10. "नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च" (निरुक्त १।१२।२).

126 where the word 'Kavi' has been derived from the root 'Kavate' which according to the Nighantu (II, 14) means 'to go', though no 'Dhaatu Paatha' mentions 'gati' (to go) as the meaning of 'Kavate' (*ku*).[11]

Depending on these two maxims Svaamii Dayaananda Sarasvatii has been able to interpret the words 'Indra', 'Aapa' and 'Gau' in more than one different connotations suiting the contexts :—

'Indra' means (*i*) 'God' (vide pages 6 and 48),
(*ii*) 'Soul' (vide pages 39, 193) and
(*iii*) 'Sun' (vide page 46).

'Aapa' means (*i*) 'God' (vide page 102),
(*ii*) 'Water' (vide pages 46 and 141),
(*iii*) 'Intermediate regions' (vide page 21),
(*iv*) 'Vital airs' (vide page 54) and
(*v*) 'Planets' (vide page 70).

'Gau' means (*i*) 'Cow' (vide page 188),
(*ii*) 'Sway over earth' (vide page 74),
(*iii*) 'Earth' (vide page 75) and
(*iv*) 'Sense-organ' (vide 49).

'Deva' means (*i*) 'Scholar' (vide pages 19, 27),
(*ii*) 'Virtue' (vide pages 11, 31),
(*iii*) 'Donor' (vide pages 8, 136)and
(*iv*) 'God' (vide pages 78, 159).

In the same way, the word 'Brahma' has been interpreted as (*i*) 'Clarity of thought' (vide page 153); (*ii*) 'Men of learning' (vide pages 74 and 198); (*iii*) 'Supreme Being' (vide pages 102, 147); (*iv*) 'Vedas' (vide page 119) and (*v*) 'Vedic Law' (vide page 141). Also see the word 'Bhuvana'. It has been interpreted as (*i*) 'Being'—pages 52, 107 and 175 and (*ii*) 'Places of habitation'—pages 121, 163, and 169. Similarly the word 'Yajna' has been interpreted as (*i*) 'Universe'—page 8. and (*ii*) 'Pious deeds'—page 118. etc. etc.

Below are given some of the salient features of the Commentary on the Vedas by Svaamii Dayaananda Sarasvatii :—

(*a*) This is the only Commentary which has been written with the presumption in mind that the Vedic texts are of Divine Authorship which are revealed to the '*ṛṣis*' in the beginning of every cycle of the creation for the guidance and benefit of mankind and as such are eternal.

(*b*) The interpretations given in this Commentary are in conformity with the rules of the Vedic interpretation propounded by the great grammarians Paaṇini and Patanjali and the famous etymologist Yaaska.

(*c*) The author of this Commentary while interpreting the Vedic words generally takes into account the roots from which those words appear to have been derived and mainly bases his conclusions on this very account. This etymological approach has lent enough seemliness to the meanings arrived at and popularity to the procedure of interpretation. This has also given

11. Paanini's 'Dhaatu Paatha' registers '*ku* (I, A; 2, P; 6,A .)' in the sense of '*Śabda*' (to sound).

enough scope to the author for making the interpretations viable, rational and more suitable to the contexts.

(*d*) The author of this Commentary believes in *Ṛṣi* Śaakataayana's theory that all nouns are mere adjectives. This enables the author to give suitable connotations to the words being interpreted out of the whole range of different shades of meanings of the roots they seem to have been derived from.

(*e*) The author of this Commentary profusely resorts to the principle of "multi-meaninghood" of the roots advocated by *Ṛṣi* Yaaska and others and has attributed in the process of etymologising such of the meanings to roots which have not been ordinarily attributed to them either in the '*Dhaatu-paathas*' or anywhere else in the literature, though obscure use of those very roots in those very senses can be traced out either in the spoken language or in classical samskṛta or Vedic literature. This has enabled the author to place before the readers more coherent, rational and convincing meanings hidden in the Vedic texts.

(*f*) The author has tried to give three interpretations *viz* : (*i*) '*Aadhyaatmika*' interpretation (shedding light on the Supreme Being) ; (*ii*) '*Aadhibhautika*' interpretation (shedding light on the souls) and (*iii*) '*Aadhidaivika*' interpretation (shedding light on the cosmos) of every Vedic stanza.

Every stanza in this compilation has a mainheading. It is either 'Prayer' or 'Glorification'. This heading shows whether the purport of the stanza is to pray or to glorify the Almighty God. Next comes the text of the stanza in Devanaagarii script with accent-marks denoted thereon. This again is followed by 'Transcription' which is merely a caption denoting that what has been given underneath is only the repetition of the Vedic text in Roman script. Readers who want to recite the Vedic texts by reading the 'Transcriptions' are advised to master the 'Plan of Transliteration' given on page (16). Later on comes the 'Word-meanings'. Below this caption has been given the meanings of every word of the stanza. Herein the readers will find Vedic words enclosed in brackets followed by English translation thereof. The magic of the 'Word-meanings' is that if you ignore the brackets and go on reading the meanings given outside the brackets you will get the English translation of the Vedic text. It is more or less the 'अन्वयार्थ' in English *i.e.*, the word by word meanings of the Vedic text arranged in the order in which they give the complete sense. After this, has been given the English translation of the '*vyaakhyaanas*', of the Vedic stanzas given by Svaamii Dayaananda Sarasvatii in the 'Aaryaabhivinaya', captioned either as 'Invocation' or 'Elucidation.' The former has been given when the Lord has been invoked and the latter when any function, deed or attribute of the Lord has been elucidated.

Care has been taken not to be very verbose. Word by word translation of the author's Hindii '*vyaakhyaanas*' has been avoided. It has been my earnest endeavour to give the sense of these "*vyaakhyaanas*" in a simple, flowing but forceful language. At the end, readers will find the foot-notes which sometimes tend to become exhaustive. These foot-notes have been given to inform the readers that the interpretations of the Vedic words given by the author, are not arbitrary ; they are based on earlier authorities which have been profusely referred to. Even a cursory reader will feel convinced that what has been given in the '*vyaakhyaanas*' of the Vedic texts in the 'Aaryaabhivinaya' is not Svaamii Dayaananda Sarasvatii's own fancy but merely a reproduction of the hoary Vedic tradition.

'The Devotional Texts of the Aaryans' is based on the following editions of the 'Aaryaabhivinaya'.

(*i*) Aaryaabhivinaya (Vaidika Yantraalaya's bold-type edition),

(*ii*) Aaryaabhivinaya (Raamalaal Kapoor Trust's publication, 9th edition edited by Pt. Yudhiṣṭhira Miimaamsaka—first edition edited by Pt. Vaacaspati M.A.),

(*iii*) Aaryaabhivinaya (Virajaananda Vaidika Samsthaana's annotated edition—editor Pt. Satyaananda Śaastrii) and

(*iv*) Aaryaabhivinaya—English Translation (Translated and edited by Svaamii Bhuumaananda Sarasvatii M.A.)—printed by Amṛtadhaaraa Trust Dehra Dun).

I am greately indebted to Pt. Vaacaspati M.A. but for whose endeavours the text of the 'Aaryaabhivinaya' could not have been preserved so well. It is he who edited with great care and perseverence the first edition of the 'Aaryaabhivinaya' published by Raamalaal Kapoor Trust Lahore in 1933 A.D. and succeeded in restoring many portions of the original text which had been practically lost to the readers. I have also to express my hearty thanks to Pt. Yudhiṣṭhira Miimaamsaka who has been taking the trouble of editing the successive editions of this book published by Raamalaal Kapoor Trust. I have no words to express my gratitude to the great Vedic Scholar Svaamii Bhuumaananda Sarasvatii who toiled hard and wrote many Vedic anthologies in English for the benefit of the English-knowing masses. The English translation of the "Aaryaabhivinaya" by him has been of immense help to me in preparing the present edition. But for Svaamiijii's pioneer work in this direction, the present edition of the 'Aaryaabhivinaya' could not have attained such a high standard and retained the original thought of the author.

I feel much obliged to my colleague Shri A.V. Śriinivaasa Iyengar, B.A., LL.B., who went through the manuscript and gave many valuable suggestions for the improvement of this edition. I am also thankful to my friends, Sarvaśrii Sukumaar Bahaadur, M.A., Raam Prasaad Mahaajan, B.A., LL.B., and Dev Kumaar Priyadarśii, M.A., who helped me in various ways in making the manuscript of this edition and also seeing it through the press.

Many suggestions given by Vidyaabhaaskara Vedaratna Pt. Udayaviira Śaastrii have been of immense value to me. His guidance and patronage has inspired me to work hard for the publication of this book. Svaamii Vijnaanaananda Sarasvatiijii Mahaaraaja's incessant pursuation to translate the 'Aaryaabhivinaya' into English and get it printed created in me self-confidence without which I would not have been able to accomplish this task.

A Mantra Index and a Word Index have been given at the end for the benefit of the readers. An 'Errata' enlisting misprints in the book has also been printed on page 210. Readers may incorporate these corrections in their copies before starting the '*paaraayaṇa*' of this book.

Salutations to the Vedic seers of yore and the Vedic scholars of the modern times, through whose incessant endeavours the Divine Speech has reached us in its original form itself.

May God bless all !

December 15, 1971.
E-148, Moti Bagh, South,
New Delhi.

Satyaananda Śaastrii, M.A.

GENESIS OF THE "AARYAABHIVINAYA"

William Wordsworth, the great English poet, in a thoughtful mood, was pondering over the bountifulness of nature. He felt near ecstasy when he saw the total benevolence of mother nature towards all living-beings. He began to sing :—

"The birds around me hopp'd and play'd,
Their thoughts I cannot measure,—
But the least motion which they made
It seem'd a thrill of pleasure."

All of a sudden his trend of thinking turned towards man. Before his mental eyes came the vivid picture of vast multitude of humanity being reduced to helplessness and servitude through the utter exploitation by their own species. He could not contain himself. His lips moved a little, mouth opened and out came the following lines :—

"The human soul that through me ran;
And much it grieved my heart to think
What Man has made of Man."

The question arises why man has reduced man to this abject position. The obvious answer is that in order to satisfy one's selfish ends one does not hesitate to exploit one's fellow-beings, howsoever bad it may be. Guru Arjun Devajii, the fifth Guru of the Sikhs in his "*vaaṇii*" says : "Man is beset with all these difficulties because he has forgotten the Almighty God" (Vide Baaraan Maah Mahalla 5, Guru Grantha Saahib). Had man kept in mind the patent fact that this universe of which you and I are part and parcel, is ordained by the Justice-minded, Omnipresent and Omnipotent God who favours and disfavours none and goes on dispensing all according to their actions, good or bad as they may be, bestowing on them happiness and misery as they deserve; surely, this world would have been better disciplined. Thus the only remedy of this running sore of unending exploitation of man by man is the propagation of "true conception of God" among mankind which would instil in the minds of the wrong-doers, the terror of the inevitable stern dispensation of the Justice-minded Omnipotent '*Rudra*' who is not prone to any kind of bait in the shape of flattery or bribe for relaxing His rules.

Exactly with this very purpose in mind, Svaamii Dayaananda Sarasvatii compiled the 'Aaryaabhivinaya'. '*Aaryas*' according to the Nirukta (VI, 26, 1) are '*Iiśvaraputraaḥ*' *i.e.*, sons of the Almighty God or 'righteous men'. '*Abhivinaya*' in Samskṛta means 'discipline.' 'Aaryaabhivinaya' therefore, means "Discipline of the Righteous Men." It comprises of exposition of one hundred and odd stanzas from the Ṛgveda and the Yajurveda singing the songs in praise of the Lord. The exposition of the Vedic stanzas has been done in a devotional style which at once goes to the heart of the readers and affects their thinking and actions in daily life. In other words, the 'Aaryaabhivinaya' is a 'Manual of Devotional Exercises' based on Vedic texts, meant for daily recital by '*Aaryas*' (devotees), so that, by and by they may learn them by heart and try to follow the teachings enshrined therein in their daily routine and thus become morally elevated and self-disciplined in the true sense of the word. Herein the author has attempted to give the true import of the following epithets of the Almighty Lord on the basis of the Vedic texts most rationally explained :—

'AGNI' means (*i*) 'Leader of all on the path of progress,' *8, 10, 11, 12, 102, 195, 196 ; (*ii*) 'Self-effulgent God,' 13, 20, 51, 56, 57, 82, 123, 157, 185 ; (*iii*) 'Omniscient God', 44 ; (*iv*) 'Ideal one', 66, 70.

'ADITI' means 'Indestructible,' 29.

'ARYYAMAA' means (*i*) 'Controller of all', 6, 31 ; (*ii*) 'Dispenser of Justice', 43.

'AVITAA' means 'Protector of all', 41.

'AHI' means 'Undemeaned', 129.

'AADITYA' means 'Indestructible', 102.

'AAPA' means 'Available to all exerywhere and at all times', 102.

'INDRA' means 'Master of all power and possessions,' 6, 16, 48, 55, 58, 72, 74, 84, 135, 192 and 196.

'INDRAAGNI' means "Mighty God '*Agni*,' " 137.

'INDRAAPUUṢAṆAA' means "Mighty God '*Puuṣaa*,' " 138.

'INDRAAVARUṆAA' means "Mighty God '*Varuṇa*,' " 138.

'INDRAASOMAA' means "Mighty God '*Soma*,' " 138.

'URUKRAMA' means 'Source of great activity,' 6 and 7.

'UŚIK' means 'Desired by all,' 126.

'ṚṢI' means (*i*) 'Seer of all,' 48 ; (*ii*) 'Omniscient,' 150.

'ṚTVIJAM' means 'Author of seasons,' 8, 9.

'KA' means 'Blissful,' 51, 133 and 186.

'KAVI' means (*i*) 'All-knowing,' 12 and 97 ; (*ii*) 'One who can see unforeseen things,' 126.

'KṚŚAANU' means 'Giver of felicity to the poor,' 127.

'KRATU' means 'Creator of universe,' 12 and 33.

'GAṆAPATI' means 'Master of hosts,' 183.

'CANDRAMAA' means 'One who gladdens all,' 102.

'CODITAA' means 'Impeller of all,' 23.

'JANITAA' means 'Progenitor,' 106 and 175.

'DEVA' means 'Donor Divine' 12, 78, 145, 159 and 186.

'DHARMA' means 'Upholder of truth,' 152.

'DHAATAA' means 'Sustainer of all,' 171 and 196.

'PARAMAA' means 'Greatest of all,' 171.

'PARA' means 'Greater than the greatest,' 121 ; (*ii*) 'Left over even after dissolution of the universe,' 171.

'PARIBHUU' means (*i*) 'Immanent', 65; (*ii*) 'All-pervrasive', 97.

'PAAYU' means 'Saviour of all in all respects', 17 and 190.

'PITAA' means (*i*) 'Protector', 30; (*ii*) 'Progenitor', 150; (*iii*) 'Father', 175.

'PUTRA' means 'Sanctifier', 30.

'PUUṢAA' means 'Sustainer of all', 17 and 190.

'PRACETAAḤ' means 'Supreme Intelligence', 124.

'PRAJAAPATI' means (*i*) 'Protector of all creatures', 102, 119 and 196 ; (*ii*) 'Creator of all', 121.

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*International digits in this article denote the page-numbers on which the preceding meanings of the words referred to can be seen.

'SVAḤ' means 'Creator of happines', 161.
'HIRAṆYAGARBHA' means 'Source of lustre', 133.
'HOTAA' means (*i*) 'Bestower of everything on living-beings', 8 ; (*ii*) 'Creator and Destroyer of universe, 12 ; (*iii*) 'Donor and Receiver back', 150.

Besides these, the following attributes of the Lord have also been elucidated coherently which throw a flood of light on the Divine Dispensation :—

अ (A)

'AKAAYA' means 'Bodiless' *(97). 'ANGA' means 'Friend of all' (13). 'ANGHAARI' means 'Foe of all' (126). 'AJA' means 'Unborn' (129). 'ATHARYA' means 'Omnipresent Lord' (161). 'ADABDHA' means 'Ever-vigilant One' (17, 190). 'ADBHUTA' means 'The Most wonderful' (82, 193). 'ADHVAPATI' means 'Masterkeeper of paths of life' (130). 'ANTARIKṢA' means 'Immanent One' (29). 'APAAPAVIDDHA 'means 'Untouched by sins' (97). 'ABHIŚRII' means 'Mainstay of all beings' (52). 'AMṚTAM' means 'Immortal Abode' (139). 'AVAYAJANA' means 'Killer of sins' (131). 'AVASYU' means 'Supplier of victuals' (126). 'AVRAṆA' means 'Indivisible One' (97). 'ASNAAVIRA' means 'Devoid of nerves' (97).

आ (AA)

'AATMAA' means 'Supreme Soul' (113). 'AATMADAA' means 'Bestower of selffulfilment' (186). 'AAYURDAA' means 'Extender of earthly life' (157).

ई (II)

'IIŚAANA' means 'Almighty Lord' (190).

ऊ (UU)

'UURJAḤ BHARATAM' means 'Sustainer of our energy' (66). 'UURJAḤ PUTRAM' means 'Protector of our energy' (66). 'UURDHVA' means 'Lord Supreme' (27).

ऋ (Ṛ)

'ṚTA' means 'True knowledge' (113, 129). 'ṚTADHAAMAA' means 'Dweller of truth' (127).

ए (E)

'EKAḤ' means 'One without a second' (25, and 171). 'EKAPAAT' means 'Accommodater of universe in His infinitesimal part' (129).

ऐ (AI)

'AINDRA' means 'Essence of all power and glory' (129).

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*Digits in the brackets denote the page-numbers on which the meanings of the words referred to can be seen.

ओ (O)

'OJA' means 'Infinite Power' (112).

क (K)

'KAVIKRATU' means 'One who acts with great discretion' (12). 'KAAMYA' means 'The Most longed for' (193). 'KṢAYADVIIRA' means 'Subjugator of opponents' (76).

ग (G)

'GARBHADHA' means 'Sustainer of Primordial matter' (183).

च (C)

'CAKṢU' means 'Seer of all' (165). 'CAMRIIṢA' means 'Killer of enemy-hosts' (58). 'CITRAŚRAVASTAMA' means 'One whose glory is most wonderful' (12). 'CAARU' means 'The Most Conspicuous' (82).

ज (J)

'JANITVA' means 'Efficient Cause of the universe' (30). 'JAATA' means "Ever-Manifest' (30). 'JAATAVEDA' means 'Knower of all creatures' (56).

त (T)

'TANUUPAA' mean 'Protector of corporal life' (157). 'TAMSAḤ PARASTAAT' means 'Untouched by darkness' (110). 'TUTHA' means 'Terror-striker for the wicked' (124). 'TṚTIIYA DHAMA' means 'Third Sphere of existence' (107). 'TEJA' means 'Absolute Lustre' (112).

द (D)

'DARŚATA' means 'One of grandest majesty' (14). 'DUVASVAAN' means 'Worthy of being served by all' (126). 'DṚTI' means 'Annihilator of concupiscence' (100). 'DEVAHITA' means 'Donor of happiness to the learned' (165). 'DYAUḤ' means 'Ever-effulgent' (29). 'DRAVINODAA' means 'Conferrer of means of life' (66).

ध (DH)

'DHIYAMJINVA' means 'Inspirer of intellect' (17, 190).

न (N)

'NABHA' means 'Unperturbable' (127). 'NARYA' means 'Well-wisher of all' (161). 'NAAMADHAA' means 'Assignor of the names of celestial bodies' (175). 'NIDHIPATI' means 'Custodian of our treasures' (183).

प (P)

'PANCAJANYA' means 'Creator of five vital airs' (58). 'PARIṢADYA' means 'Ordainer of assemblies of men' (127). 'PAVAMAANA' means 'Sanctifying' (127). 'PURANDHI' means 'Supporter of the whole world' (42). 'PURUJAATA' means 'Wielder of supreme power' (43). 'PURUṢAM MAHAANTAM' means 'Great Being' (109). 'PUROHITA' means 'Benefactor of all' (8). 'PUURVAJAA' means 'Existent before the creation of the universe' (48). 'PRAṆETA' means 'Impeller of all' (114). 'PRATHAMA' means (*i*) 'One who exists before the creation' (66) or (*ii*) 'The First of all in this universe' (74) or (*iii*) 'Prime Cause' (147). 'PRATAKVAA' means 'Invisible Witness' (127). 'PRAVAAHAṆA' means 'All-pervading' (124). 'PRAŚASYA' means 'Worthy of glorification' (44). 'PRIYA' means 'The Most Lovely' (193). 'PRIYAPATI' means 'Protector of our dear ones' (183).

ब (B)

'BAMBHAARI' means 'Guardian of all' (126). 'BALA' means 'Infinite Strength' (112). 'BALADAA' means 'Bestower of Strength' (186). 'BUDHNYA' means 'All-pervading like space' or 'Prime Cause' (129). 'BṚHADBHAANU' means 'Possessor of great lustre' (20). 'BHAGA' means (*i*) 'Majestic Lord' (181) or (*ii*) 'Possessor of riches' (114). 'BHADRA' means 'Maker of felicity' (33).

म (M)

'MANIIṢII' means 'Wise' (97). 'MANYU' means 'Infinite Wrath' (112). 'MAARJAALIIYA' means 'Dispeller of sins' (127). 'MṚṢṬA' means 'Untainted' (127).

य (Y)

'YAJATRAAḤ' means "Performer of '*yajna*' (universe)" (145). 'YAJNASAADHAM' means "Accomplisher of '*yajna*' (good deeds)" (66). 'YAJNASYA DEVAḤ' means "Creator of '*yajna*' (universe)" (8). 'YAVIṢṬHYA' means 'Most vigorous' (20). 'YONI' means 'Source of all' (147).

र (R)

'RATNADHAATAMA' means 'Keeper of jewels' (8). 'RATII' means 'Mighty warrior' (44). 'RAAJAA' means (*i*) 'Embellisher' (33, 34) or (*ii*) 'King' (52). 'RAATAHAVYAA' means 'Giver of desired materials' (138).

व (V)

'VAJRABHṚT' means "Wielder of '*vajra*' (irrefragable power)" (58). 'VARCODAAḤ' means 'Giver of lustre' (157). 'VASU' means 'Abode of all' (51, 82). 'VASUPATI' means 'Maker of natural entities' (51). 'VAAK' means 'Initiator of Vedic Speech' (129). 'VIDVAAN' means 'All-knowing' (31). 'VIMANAAḤ' means 'Replete with knowledge' (171). 'VIŚVAKARMAA' means 'Creator of all' (155, 167, 171). 'VIŚVACAKṢAA' means 'Seer of universe' (155). 'VIŚVACAKṢU' means 'One whose eyes are everywhere' (159). 'VIŚVATASPAAT'

means 'One whose feet are everywhere' (159). 'VIŚVABAAHU' means 'One whose arms are everywhere' (159). 'VIŚVATOMUKHA' means 'One whose face is in all directions' (65, 159). 'VIŚVADHAAYAA' means 'All-sustaining' (76). 'VIŚVAVEDAAḤ' means 'Existent in whole of the world' (124). 'VIŚVAVYACAA' means 'One who is spreading over the whole universe' (129). 'VIŚVE DEVAA' means 'Possessor of all Divine qualities' (30). 'VIHAAYAAḤ' means 'All-pervasive' (171). 'VIIRYAM' means 'Infinite Vogour' (112). 'VṚTRAHAA' means 'Splitter of clouds' (33). 'VṚDHAḤ' means 'Saviour of all' (41). 'VṚṢA' means 'Capable Lord' (90). 'VENA' means 'The Most Beautiful' (147).

श (Ś)

'ŚANSYA' means 'Worthy of praise' (161). 'ŚAAKII' means 'Conferrer of great power' (23). "ŚUDDHA" means 'Pure' or 'Devoid of blemishes' (97). 'ŚUNDHYUU' means 'Pure by Nature' (127). 'ŚVAATRA' means 'Quickly Pervasive' (124).

ष (Ṣ)

'ṢODAŚII' means "Lord of sixteen '*kalaas*' (skills)" (121).

स (S)

'SAJOṢAA' means 'Friend of all' (32). 'SATYARAADHA'. means 'Accomplisher of endeavours' (114). 'SADA' means 'Mainstay of all' (129). 'SADASAḤ PATIM' means 'President of ruling assemblies' (193). 'SANIM' means 'Most Worthy of being resorted to' (193). 'SANDṚK' means 'Overseer of all good and bad deeds' (171). 'SAPRATHASTAMA' mean 'Infinite Providence' (82). 'SAMUDRA' means 'Infinite Ocean' (129). 'SAMRAAṬ' mean 'All-round Glittering One' (127). 'SAHAS' means 'Infinite Endurance' (112). 'SAHANTYA' means 'Exterminator of enemies' (45). 'SAHASRACETAA' means 'Possessor of innumerable attributes' (58). 'SUMṚḶIIKA' means 'Highest Bliss' (61). 'SVADHAAVAḤ' means 'Up-holder of One's Ownself' (167). 'SVARJYOTI' means 'Blissful Lustre' (127).

ह (H)

'HAVYAVAAHANA' means 'Conveyer of all saps necessary for life' (124). 'HAVYASUUDANA' means 'Effuser of all' (127).

It is now for our readers, if they really want to gain merit in this world, to concentrate on the real import of these epithets and attributes* of the Lord while going through this compilation. It will not only benefit them academically but will also elevate them spiritually which will in the long run surely reflect on their fortunes here and hereafter.

EDITOR

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* A more scholastic attempt to explain to the readers nearly one hundred Vedic epithets and attributes of the Lord has been made by the same author in the first chapter of his renowned treatise "Satyaartha Prakaaśa".

PLAN OF TRANSLITERATION

Vowels

अ is represented by 'A' or 'a'.
आ is represented by 'AA' or 'aa'.
इ is represented by 'I' or 'i'.
ई is represented by 'II' or 'ii'.
उ is represented by 'U' or 'u'.
ऊ is represented by 'UU' or 'uu'.
ऋ is represented by 'Ṛ' or 'ṛ'.
ऌ does not occur in this compilation.
ए is represented by 'E' or 'e'.
ऐ is represented by 'AI' or 'ai'.
ओ is represented by 'O' or 'o'.
औ is represented by 'AU' or 'au'.

Consonants

क् is represented by 'K' or 'k'.
ख् is represented by 'KH' or 'kh'.
ग् is represented by 'G' or 'g'.
घ् is represented by 'GH' or 'gh'.
ङ् is represented by 'N' or 'n'.[1]
च् is represented by 'C' or 'c'.
छ् is represented by 'CH' or 'ch'.
ज् is represented by 'J' or 'j'.
झ् is represented by 'JH' or 'jh'.
ञ् is represented by 'N' or 'n'.[1]
ट् is represented by 'Ṭ' or 'ṭ'.
ठ् is represented by 'Ṭh' or 'ṭh'.
ड् is represented by 'Ḍ' or 'ḍ'.
ढ् is represented by 'Ḍh' or 'ḍh'.
ण् is represented by 'Ṇ' or 'ṇ'.
त् is represented by 'T' or 't'.
थ् is represented by 'TH' or 'th'.
द् is represented by 'D' or 'd'.
ध् is represented by 'DH' or 'dh'.
न् is represented by 'N' or 'n'.[1]
प् is represented by 'P' or 'p'.
फ् is represented by 'PH' or 'ph'.
ब् is represented by 'B' or 'b'.
भ् is represented by 'BH' or 'bh'.
म् is represented by 'M' or 'm'.[2]
य् is represented by 'Y' or 'y'.
र् is represented by 'R' or 'r'.
ल् is represented by 'L' or 'l'.
व् is represented by 'V' or 'v'.
श् is represented by 'Ś' or 'ś'.
ष् is represented by 'Ṣ' or 'ṣ'.
स् is represented by 'S' or 's'.
ह् is represented by 'H' or 'h'.[3]
ळ् is represented by 'Ḷ' or 'ḷ'.

विसर्जनीय is represented by 'Ḥ' or 'ḥ'.

अनुस्वार and all its variants are represented by 'M' or 'm'.[2]

Nasalised vowels such as अँ and इँ etc are represented by 'AM' or 'am' and 'IM' or 'im' etc.[4]

पूर्वरूप sign (ऽ) has been represented by a hyphen (-).[5]

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[1]Thus 'N' or 'n' represents three letters of Devanaagarii alphabet *i.e.*, ङ्, ञ् and न्. It does create some confusion theoratically. But there is little confusion in actual reading of a Samskṛta passage written with symbols given herein, for ङ् and ञ् seldom occur in samskṛta and perhaps never in the beginning of a word. It would have been better if ङ्, ञ् and न् would have been represented by three different 'N's. But owing to technical difficulties this could not be done.

[2]Thus 'M' or 'm' represents म् and अनुस्वार both. Here अनुस्वार includes its variants also. It would have been better if अनुस्वार would have been represented by another symbol. But owing to technical difficulties it could not be done.

[3]'H' or 'h' also becomes the later half of the symbols of the aspirates :—ख्, ('KH' or 'kh'), घ्, ('GH' or 'gh'), छ् ('CH' or 'ch'), झ् ('JH' or 'jh'), ठ् ('ṬH' or 'ṭh'), ढ ('ḌH' or 'ḍh'), थ ('TH' or 'th'), ध ('DH' or 'dh') and फ ('PH' or 'ph'), and भ ('BH' or 'bh')

[4]'M' or 'm' also becomes the sign of nasalisation in vowels.

[5]This is true only of Vedic texts under the heading "Transcription". At other places hyphen has been used for conjoining two different parts of the same word It may be mentioned that पूर्वरूप sign does only occur in the Vedic texts given under the heading 'Transcription' and nowhere else. (Exception to this rule are the two hypens used in the first line of the Vedic text given on page 11. They may be taken as non-existent).

Homage to **OM** the Eternal
Pre-eminent Supreme being.

DEVOTIONAL TEXTS OF THE AARYANS*

PREFACE†

May the Supreme Spirit, the Impeller of all, the One possessing Eternal Existence True Knowledge and Ever-lasting Bliss, the Endless Unborn Justice-ordainer, the Holy Ever-sanctifying Merciful Power-wielder, the Bestower of our desires, always vouchsafe us His succour that we may be able to accomplish quite easily, the most difficult task in this world. Oh Plentitude of Grace, only You and You alone can accomplish this task set before us. We hope that You will certainly bless us with the fulfilment of our wishes.

The compilation of this book was started by us on Thursday, the tenth of the bright half of the month of Caitra of the year 1932 (of the Vikrama era).

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On a persistent demand from many righteous, learned, thoughtful gentlemen, who had the good of all in their mind, we began the

* "Aaryaabhivinaya" the title of the book means "All round 'vinaya' of the Aaryans." 'Vinaya' signifies 'discipline' or 'Moral training'. Thus the title of the book purports "All Round Moral Training of the Aaryans." It is a manual of devotional exercises meant for daily recital by the Aaryasamaajists, so that by and by they may learn them by heart and try to follow the teachings enshrined therein, in their daily routine and thus become morally self-disciplined and elevated in the true sense of the word.

† Only those portions of the Preface have been translated here which were of some interest to the English-knowing readers.

compilation of this work, with the sole purpose of expounding the right knowledge of God and true devotion towards Him, for the benefit of all those who may happen to go through it.

× × ×

Glorification of, prayers to and meditation of God and also the exposition of '*dharma*' etc.*—which is the very foundation of advancement of all human happiness in this world—have been elucidated here on the basis of Vedic and Braahmanic texts.

The Supreme Being—Who is free from all blemishes and is capable of bestowing all kinds of happiness on every one of us (as His Own desires are fully fulfilled), the Self-satisfied Self, the One who is All-pervading in the universe— can be attained only by a sincere study of the Vedas. The devotee in whose mind that Supreme Self reveals Himself in a clear manner is the only being who really enjoys true bliss and is in fact, the most happy creature in this world. Such a man surely deserves to be congratulated.

The person whose soul is infused with immeasurable kindness and is always fixed squarely on righteousness, one who possesses right knowledge, resorts to God by means of right use of perception and other valid means of proof is really the most fortunate among mankind. Such a man can get himself released from all types of unhappiness by acquiring true knowledge. It is he who finally attains emancipation by gaining eternal proximity (nearness) to God, the source of all bliss and is thus spared from an unending train of miseries in the form of deaths and births again and again. Whereas the person who has no control over his senses and is inordinately attached to the enjoyment derived from them—one who is thoughtless and has no

* "*Dharma* etc." means '*Dharma*' (*i.e.* piety=virtue), '*Artha*' (*i.e.* material wealth capable of satiating the five senses), '*Kaama*' (*i.e.* satisfaction of desires) and '*Mokṣa*' (*i.e.* final emancipation=attainment of eternal Bliss).

true knowledge, one who is devoid of righteousness and self-control and does not keep company with the good, one who is cunning and deceitful, vain, self-willed and otherwise also wicked—can never attain bliss in the form of final emancipation, for such a person has no faith in the efficacy of the devotion to God : he thus ever remains immersed in the ocean of miseries such as rebirths, redeaths and other physical ailments.

Hence, it is but right that one should never be opposed to the Commands of God, but should always be fully prepared to obey His Laws and consequently secure success in wordly affairs as well as assure one-self of final emancipation. Only herein lies the fulfilment of human existence.

In this book "Aaryaabhivinaya" [Devotional Texts of the Aaryans] principally, only one rendering of the Vedic texts is given and that too in brief, namely, that which deals with the nature of the Supreme Lord. The attempt to give both the interpretations would have inflated the bulk of the book. Hence that aspect which concerned the knowledge of the worldly affairs has been left out. But in the "Commentry on the Vedas," according to the nature of the texts concerned, both the interpretations, namely that concerning the nature of the Supreme Being and the soul and their mutual relationship, as well as the knowledge of worldly affairs and natural physical phenomena will be given and the authorities adduced therefor.
... ...
This will help us in removing the blemishes smeared on the Vedic texts by the defective interpretations given by Saayana and other mediaeval Indian writers and their English and European followers. This will also reveal to the world at large the true meanings of the Vedas, which will be a positive gain to mankind and which will in turn kindle in the hearts of men a passion for the studies of the Vedas, ultimately stamping the importance of the Vedic teachings on their minds. They

will then begin to realise the infinite capacity and inherent capability of the Vedic texts to suggest an unending series of the valid thought and they will begin to have great reverence for the Divine Lore.

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A study of this book is calculated to impart the true knowledge of the nature of God, arouse devotion towards Him, create deep faith in righteousness, bring about a purification in the daily life of the devotees and many such other results. It is hoped that those who would devote time to the reading of this work would not fall a prey to atheism and other heresies. 'May all in this world grow in goodness and may the grace of that Almighty shine on all mankind, so that every one may be purged of vice and become perfect'. This is our earnest prayer to God and we are sure He will certainly grant it.

End of Preface

PART I

PEACE PRAYER†

ओ३म् । शं नो मित्रः शं वरुणः शं नो भवत्वर्य्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥१॥
*(ऋ० अष्ट० १ अ० ६ व० १८ म० ४)

TRANSCRIPTION

OM, ŚAM NO MITRAḤ ŚAM VARUṆAḤ ŚAM NO BHAVATVARYYAMAA .
ŚAM NA INDRO BṚHASPATIḤ ŚAM NO VIṢṆURURUKRAMAḤ .
(Ṛg. I, 90, 9)‡

WORD-MEANING

Oh God Almighty, You are (MITRAḤ)[1] Friend of all, may You be (ŚAM+NAḤ) for our happiness and delight. Oh Power Divine, You are (VARUṆAḤ)[2] Worth-attaining, may You be for our (ŚAM) prosperity. Oh Supreme Controller, You

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† This Vedic stanza is the peace-prayer (*śaantipaaṭha*) of Taittiriiyopaniṣad Part I. Like-wise here too it is cited as introductory benediction. It may be mentioned here that this stanza also occurs in the Yajurveda Chapter XXXVI. Most of the stanzas of this chapter of the Yajurveda are prayers for peace, prosperity, well-being and progress of the devotees. This stanza has not been included in one hundred Vedic texts interpreted by the author in the 'Aaryaabhivinaya'.

* This type of numbering at the end of each Vedic stanza in this part of the compilation has been given to denote the context reference. Thus, "Ṛg. I, 6, 18, 4" denotes "Ṛgveda, Aṣṭaka I, Adhyaaya 6, Varga 18, Mantra 4".

‡ In the original book the most irrational numbering of Ṛgveda into Aṣṭaka, Adhyaaya, Varga and Mantra has been followed. In 'Transcriptions' we have substituted for that the very rational numbering of that Veda into Maṇḍala, Suukta and Mantra.

1. According to Nirukta (X, 21, 4) '*Mitra*' is derived from the root '*mid* (1, A.) to love'. It means 'One who loves all' or 'One who is loved by all'.
2. According to Nirukta (X, 3, 2) '*Varuṇa*' is derived from the root '*vṛ* (5, U.) to choose'. It means 'One who is worth-attaining being the most excellent'.

are (ARYYAMAA)[3] Chastiser of all, (BHAVATU) may You be (ŚAM+NAḤ) for our peace and harmony. Oh Lord Omnipotent, You are (INDRAḤ)[4] Master of all power and plenty, may You be (ŚAM+NAḤ) for our success and victory. Oh Master of the masters, You are (BṚHASPATIḤ)[5] Lord of speech, may You be for our welfare and development. Oh Lord Omnipresent, You are (VIṢṆUḤ)[6] All-pervading, may You be (ŚAM+NAḤ) for our safety and security. Oh Lord of prowess, You are (URUKRAMAḤ)[7] Source of Great Activity, may You be for our well-being and betterment.

INVOCATION

*Oh Lord, Bestower of all auspicious things, You are '*Mitra*' the Friend of all in every respect. Vouchsafe us the true happiness in this world. Oh Most Excellent, Worth-attaining, Supreme Master, You are '*Varuṇa*', the Elect, the Highest and the Best of all. Impart the highest bliss to us all in this very birth. Oh Impartial, Righteous Dispenser of Justice, You are '*Aryyamaa*', the Controller of all. Grant us, therefore, oh Lord, without further delay the just benefit due to us. Oh Master of all power and plenty, You are '*Indra*' the Mighty Lord. Bestow soon upon us, oh Lord, the lasting happiness and make us

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3. According to Nirukta (XI, 23, 1) '*Aryyamaa*' means 'Chastiser of the enemies of *dharma*'.
4. According to Nirukta (X, 8, 11) '*Indra*' is derived from the root '*ind* (I, P.) to have great power'. It means 'One who is the possessor of unlimited power and wealth'.
5. According to Nirukta (I, 7, 1) '*bṛhat*' is a synonym of 'great'. In the physical world, the sun is the greatest entity by virtue of its great brilliance and splendour. Hence '*Bṛhaspati*' means 'One who is the owner (sustainer) even of great entities like the sun which illuminates the whole world.' Sun here also signifies 'Vedas' for 'Vedas' too illuminate the world being the source of all knowledge.
6. According to Nirukta (XII, 18, 2) '*Viṣṇu*' is derived from the root '*viś* (6, P.) to enter'. It means 'One who is All-pervading'.
7. According to Nighantu (III, 1) '*uru*' is a synonym of 'great'. '*Krama*' is derived from the root '*kram* (I,U.) to walk, to step'. It means 'action', 'activity' or 'movement'. Thus '*Urukrama*' means 'One who is the source of great activity in this world'.

*In the original book, in the begining of the 'Invocation', Almighty God has been invoked by means of numerous divine epithets. As all those divine epithets have little to do with the purport of this Mantra, we have not translated them here. We have given here the English translation of only that portion of the original invocation which is relevent to the purport of the Mantra.

masters of the greatest power and possessions. Oh Master of great learning, You are '*Bṛhaspati*', the Lord of all the Lores and Speech. Give us all, oh Lord, the greatest happiness in this world. Oh Omnipotent God, You are '*Viṣṇu*', All-pervading and '*Urukrama*', the Lord of infinite prowess. Grant, oh Master, the endless happiness to us. Whatever we require, oh Lord, we can ask only You and You alone and none else, for there is none except You in this universe, who can grant solace to us. You are our main-stay under all circumstances. We will not invoke in this life for shelter any other low individual in preference to You, the Almighty, Just and Kind God, the Greatest Father of all. It is Your nature, oh Lord, not to forsake any one whom You have accepted once. We are confident, therefore, that You will surely always grant us, Your devotees, true bliss to make this life sweet, purposeful and worth-living*.

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*In this Vedic stanza God's benediction has been sought by invoking Him by different epithets. Western scholars see in this stanza more than one god simultaneously invoked by the Aaryans. They totally ignore what the Yajurveda (XXXI, 1) says—'He is *Agni* (One who takes all on the path of progress). He is *Aaditya* (One who accepts back all at the time of dissolution of the universe). He is *Vaayu* (One who gives to all the strength to move). He is *Candramaa* (One who delights all). He is *Śukra* (One who is the most swift in this universe). He is *Brahma* (the Greatest of all). He is *Aapa* (Available to all at all times). He is *Prajaapati* (Creator of all)'. Here God has been remembered by many epithets in one and the same stanza. Hence to think that the Aaryans worshipped multifarious gods is a wrong concept.

Note:—In the original text, the first syllable 'OM' is not a part of the stanza. It has been added here in accordance with a rule of grammar which says that when a Vedic stanza is to be recited, it should always be preceded by 'OM'. This practice should be followed in the recitation of other Vedic stanzas of this compilation also, although in the texts of those stanzas, as given in this compilation, they have not been shown as beginning with the syllable 'OM'.

BENEFACTOR OF ALL

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥२॥ ऋ० १।१।१।१॥

TRANSCRIPTION

AGNIMIIḶE PUROHITAM YAJNASYA DEVAMṚTVIJAM.
HOTAARAM RATNADHAATAMAM. (Rg. I, 1, 1)

WORD-MEANING

(AGNIM+IIḶE) I worship '*Agni*' [One who takes all on the path of advancement][1], (PUROHITAM) the Benefactor of all, (YAJNASYA+DEVAM) the Giver [Creator] of *Yajna*[2] [the Universe], (ṚTVIJAM) the Author of various seasons, (HOTAARAM)[3] the Bestower of everything on living beings [during the continuance of universe] and the Immerser of the world into its prime cause [when it ceases to exist], (RATNADHAATAMAM) the Keeper [Creator and Maintainer] of the stores of precious stones [and also of charming natural entities like the earth] including valuable metals [for his devotees].

INVOCATION

Oh Adorable Self-effulgent God, right knowledge is Your characteristic. It is You who leads all on the path of progress. We glorify You. Oh Well-wisher and Benefactor of all, You are the Accomplisher of the good of the whole world. Oh Creator of the universe, You are the

1. Nirukta (VII, 14, 3 and 4)
2. 'Yajna' here means Universe. It is because the three basic characteristics of Yajna, namely, 'Devapuujaa' (worship of the gods) 'Samgatikarana' (co-ordination) and 'Daana' (giving away in charity) are the main traits of the Universe.
3. The word 'Hotaa' is derived from the root '*hu* (3. P.) to offer, to give, to eat'.

most worthy of being worshipped by men and the most desirable goal of all good and philanthropic deeds in this world. Oh Author of the spring and other seasons, it is only You and You alone who creates and dispenses various things of enjoyment and comfort to human beings at times when they need them the most. Oh Bestower of all good things on the living creatures here and hereafter, it is You who at the time of destruction immerses the whole world in its prime material cause. You alone in this universe are the Creator and the Maintainer of charming natural entities like the earth. You are the Keeper of the stores of precious stones, valuable metals and such other priceless commodities for Your devotees. Oh My Lord, we glorify You again and again. Do accept our acts of adoration so that, we may be ever worthy of Your graces and remain always happy and contented.

PRAYER

GIVE US STRENGTH AND REPUTE

अग्निना॑ र॒यिम॑श्नव॒त् पोष॑मे॒व दि॒वेदि॑वे ।
य॒शसं॑ वी॒रव॑त्तमम् ॥३॥ ऋ० १।१।१।३॥

TRANSCRIPTION

AGNINAA RAYIMAŚNAVAT POṢAMEVA DIVEDIVE.
YAŚASAM VIIRAVATTAMAM. (Ṛg. I, 1, 3)

WORD-MEANING

May the devotees (DIVEDIVE) everyday, (AGNINAA) by the grace of *'Agni'* (Effulgent God), (AŚNAVAT) gain (RAYIM) wealth [in the form of knowledge], (EVA) surely resulting in the accruing of (POṢAM) great strength, (YAŚASAM) good repute and (VIIRAVATTAMAM) brave associates.

INVOCATION

Oh Self-effulgent God, surely You are the Mightiest Donor in this world. Through Your Grace we, Your devotees, invariably gain wealth in the form of useful knowledge and precious metals like gold, etc. May this wealth give us great strength and add to our good repute ! May this wealth bring us learning, valour, fortitude, skill, prowess and win over to our fold very brave and just associates ! By Your Grace, Oh God, may we acquire gold, diamonds, etc., and imperial sovereign sway and also scientific knowledge (resulting in technological advancement), the sheet-anchor of prosperity in this world. And thus, oh Supreme Master, through Your Graciousness, may we be able to lead an honest and upright life and remain exceedingly happy throughout the whole span of our present existence.

THE FITTEST TO BE GLORIFIED

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥ ४ ॥ ऋ० १।१।१।२॥

TRANSCRIPTION

AGNIḤ PUURVEBHIR-ṚṢIBHIR-IIḌYO NUUTANAIRUTA.
SA DEVAAM EHA VAKṢATI. (Ṛig. I, 1, 2)

WORD-MEANING

(AGNIḤ) Self-effulgent God [Who leads all on the path of progress] (IIḌYAḤ) is worthy of adoration (PUURVEBHIḤ) by ancient (ṚṢIBHIḤ)[1] men of learning [able to interpret the Vedas] and by (NUUTANAIḤ) new ones [those who are devoting their time and energy to the study of the Divine Lores] and (UTA) also by others. It is (SAḤ) He who (IHA) in this world (AA+VAKṢATI)[2] bountifully bestows (DEVAAN) virtues [on human beings].

INVOCATION

Oh Self-effulgent God, You are indeed the Leader of the human race, being their sole Inspirer in this world. You are, oh Lord, the fittest to be glorified by human beings. You alone indeed, are worthy of adoration by men of all colours and creeds, not only by those who have already attained maturity in learning and are able to interpret the Vedas correctly, but also by those who are concurrently engaged in the study of the Vedic Lore. Even others amongst us, oh My Lord, who are not so well learned or are even devoid of learning should glorify You. Glorified in this way by all, oh God, be gracious to bestow upon us in particular and on the whole world in general, great powers such as true and useful knowledge. Oh God Almighty, it is only You and You alone who grants us all that we need and desire in this world.

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1. According to Nirukta (I, 20, 2) one who has realised (visualised) '*dharma*' (the essence of '*dharma*') is called 'ṚṢI'.
2. The word '*vakṣati*' has been derived from the root "*vah* (1, U.) to carry." Here it is used in the causal sense.

OF THE MOST WONDERFUL GLORY

अ॒ग्निर्होता॑ क॒विक्र॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः ।
दे॒वो दे॒वेभि॒रा ग॑मत् ॥५॥ ऋ० १।१।५॥

TRANSCRIPTION

AGNIRHOTAA KAVIKRATUḤ SATYAŚCITRAŚRAVASTAMAḤ.
DEVO DEVEBHIRAA GAMAT. (Ṛg. I, 1, 5)

WORD-MEANING

May (AGNIḤ) the All-knowing (HOTAA) Creator and Destroyer [of the universe], [1](KAVIKRATUḤ)[2] the One who acts with utmost discretion, (SATYAḤ)[3] the Indestructible and Eternal Lord, (CITRAŚRAVASTAMAḤ)[4] Whose glory is the most wonderful to hear and know about, (DEVAḤ) the God (DEVEBHIḤ) with all His celestial virtues (AA+GAMAT) be ever accessible to us [His devotees].

INVOCATION

Oh All-knowing, Beholder of all, You are '*Krtu*', the Creator of the universe, You are '*Satya*,' the One who never perishes. Your glory is the most wonderful to hear and know about. You are of extraordinary virtues, amazing powers and strange manifestations and thus the Best in this universe. There is none in this world who can equal You. How can then there be any in this world who can excel You ? Oh God, with all Your goodness, may You reveal Yourself to us in our hearts and shine supreme in the whole universe so that not only we alone but also the whole nation may be able to attain Your Divine Excellences. Our sway over worldly things, oh Lord, is verily Yours and we are only Your children, nay, Your servants.

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1. According to Nirukta (XII, 13, 1) '*kavi*' means one who can see through even opaque media, *i.e.*, one possessing great fore-sight.
2. According to Nighantu (II, 1) '*Kratu*' means an act.
3. According to Nirukta (III, 13, 19) '*Satya*' means 'That which is related to things eternal and hence Indestructible.
4. According to Nirukta (V, 25, 1) '*śravas*' means 'praise' or 'repute'.

IMPART US THE HIGHEST BLISS

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥६॥ ऋ० १।१।२।१॥

TRANSCRIPTION

YADANGA DAAŚUṢE TVAMAGNE BHADRAM KARIṢYASI.
TAVETTATSATYAMANGIRAḤ. (Ṛg. I, 1, 6)

WORD-MEANING

Oh (ANGA+AGNE) Self-effulgent God, Friend of all, (YAT+TVAM) You surely, (BHADRAM+KARIṢYASI) do good (DAAŚUṢE) to persons who surrender to You their all. Oh (ANGIRAḤ)* Lord Bountiful, (TAVA+IT+TAT) this very nature of Yours is indeed, (SATYAM) Your Truthful vow.

INVOCATION

Oh Self-effulgent God, Friend of all, on those who surrender to You their all including their self, You bestow all gifts of worldly happiness and also the bliss of Final Beautitude. Oh Inner-self of the universe, it is Your truthful vow to impart the highest bliss to Your devotees. This very nature of Yours is the most helpful thing for us. Oh Lord Bountiful, shower on us soon both the worldly riches and spiritual bliss so that all miseries we suffer from in this world may be dispelled from us immediately and we may always enjoy undisturbed happiness !

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* According to ŚATAPATHA BRAAHMAṆA (VI, 3, 7, 3) '*angira*' means '*praaṇa*' *i.e.*, the inner-self.

GLORIFICATION

OF THE GRANDEST MAJESTY

वायवा याहि दर्शतेमे सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम् ॥७॥ ऋ० १।१।३।१॥

TRANSCRIPTION

VAAYAVAA YAAHI DARŚATEME SOMAA ARAMKṚTAAḤ.
TEṢAAM PAAHI ŚRUDHII HAVAM. (Ṛg. I, 2, 1)

WORD-MEANING

Oh (VAAYO)[1] Almighty God (DARŚATA)[2] of Grandest Majesty, (AA+YAAHI) may You be ever accessible to us ! (IME) These (SOMAAḤ) worldly preparations (ARAMKṚTAAḤ) have been well arranged [in Your honour]. (TEṢAAM+PAAHI) Do protect them all and thus (ŚRUDHII) listen to our (HAVAM) invocation.

INVOCATION

Oh Almighty God, Lord of infinite power and grandest majesty, You are accessible to us through Your own condescending grace. We have, by our very limited resources, prepared the excellent herbs (like *soma* and others) for offering to You. Whatever good things we have in our possession (they all in fact have been prepared in the best possible manner), we offer them all to You. Oh God, do accept them and utilise them for Your divine purpose ! When a son offers even an ordinary thing to his father, the latter feels immensely gratified. In the same manner, oh Great Father of all, keeping in view the humble existence of ours, You too give due consideration to our prayers and entreaties and be pleased with us, Your lowly supplicants !

1. The word '*vaayu*' is derived from the root "*vaa* (2, P.) to blow, to go, to strike, to kill."
2. '*darśata*' is derived from the root "*dṛś* (2, P.) to see, to know." It actually means 'worth-seeing.'

PRAYER

MAY WE HAVE POWERFUL SPEECH

पा॒व॒का न॑: सर॑स्वती॒ वाजे॑भिर्वा॒जिनी॑वती ।
य॒ज्ञं व॑ष्टु धि॒याव॑सुः ॥८॥ ऋ० १।१।६।४॥

TRANSCRIPTION

PAAVAKAA NAḤ SARASVATII VAAJEBHIRVAAJINIIVATII.
YAJNAM VAṢṬU DHIYAAVASUḤ. (Ṛg. I, 3, 10)

WORD-MEANING

Oh Lord of Speech, may (PAAVAKAA) the auspicious (NAḤ+SARASVATII) speech of ours (VAAJINIIVATII)[1] made powerful (VAAJEBHIḤ)[2] by excellent victuals and (DHIYAA + VASUḤ) transformed into wealth through the right use of wisdom (VAṢṬU)[3] strive to have an insight into (YAJNAM) the working of Your creation !

INVOCATION

Oh Lord of Speech, Your being is characterised by all types of true knowledge. May You bestow upon us, through Your grace powerful speech coupled with the knowledge of all branches of science in this universe! May this powerful speech, auspicious and sanctifying in its very nature, marked by truthful uttterances, become still more forceful through the use of excellent victuals and approach us by the great impetous given to it by You so that we may become purified in this world by its possession. May this speech, having been attained by us through Your grace, transform itself into a great treasure through the right use of appropriate wisdom and enable us to aim at acquiring perfect mastery of all branches of knowledge which may in turn engender in us longing for attaining right perception about You,—our Most Adorable God—so that all our infatuations in the end may disappear and we may be able to transform ourselves into wise men.

1. According to Nirukta (II, 28, 1) "*vaajii*" mean "mobile" *i.e.*, "full of movement." It is derived from the root '*vaj* (I,P.) to go, to roam about'. Thus "*vaajiniivatii*" means "full of movement" *i.e.*, "dashing" or "powerful."
2. According to Nighantu (II, 7) "*vaaja*" means victuals or edibles.
3. "*vaṣṭu*" has been derived from the root "*vaś* (2, P.) to wish, to shine".

GLORIFICATION

MASTER OF ALL POWER AND PLENTY

पुरूतमं पुरूणामीशानं वार्य्याणाम् ।
इन्द्रं सोमे सचा सुते ॥६॥ ऋ० १।१।६।२॥

TRANSCRIPTION

PURUUTAMAM PURUUṆAAMIIŚAANAM VAARYYAAṆAAM.
INDRAM SOME SACAA SUTE. (Ṛg. I, 5, 2)

WORD-MEANING

For the attainment of (SOME)* supreme bliss, (SUTE) in this world, oh devotee, (SACAA=SACA) do resort to (INDRAM) the Master of all power and plenty who is (PURUUTAMAM) the Greatest among (PURUUṆAAM)† the great and is (IIŚAANAM) the Lord of (VAARYYAAṆAAM) choice gifts.

INVOCATION

Oh God Almighty, You are the Greatest among the great in this world. You are the Annihilator of all enemies and the Creator of all wordly objects so much so, that You reign supreme in this universe. Oh Lord, Dispenser of all choice gifts that come within the scope of human desires including the Supreme Bliss of final emancipation, may we (the creatures of this creation of Yours) with great devotion resort to You, the Master of all power and possessions and glorify You in the true sense of the word ! Oh God Almighty, kindly so arrange that our fortunes too in this world may go on multiplying and we too may be able to attain Supreme Bliss in the end.

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* The word "*Soma*" has been derived from the root "*Suu* (I,A.) to bring forth, to produce." The word "*Sute*" also has been derived from the same root.

† According to Nighantu (III, 1) "*puru*" is a synonym of '*bahu*' meaning great.

PRAYER

MAY HE BE OUR SAVIOUR

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥१०॥
(ऋ० १।६।१५।५)

TRANSCRIPTION

TAMIIŚAANAM JAGATASTASTHUṢASPATIM DHIYAMJINVAMAVASE
HUUMAHE VAYAM.
PUUṢAA NO YATHAA VEDASAAMASADVṚDHE RAKṢITAA
PAAYURADABDHAḤ SVASTAYE. (Ṛg. I, 89, 5)

WORD-MEANING

(VAYAM) We (HUUMAHE) invoke (TAM) that well-known God who is (IIŚAANAM) the Creator and (PATIM) the Maintainer of (JAGATAḤ) the moving and (TASTHUṢAḤ) the immovable world and who is also (DHIYAMJINVAM)[1] the Enlightener of our intellect (AVASE) for our protection, (YATHAA) so that (PUUṢAA)[2] that Sustainer of all, the Almighty God, may become (NAḤ) our (RAKṢITAA) Protector for (VṚDHE) the advancement of our (VEDASAAM) learning and may remain (ADABDHAḤ) ever vigilant for our (SVASTAYE) well-being and (ASAT) may be our (PAAYUḤ) Saviour in all respects.

INVOCATION

Oh Overlord of all, You alone are the Maker and the Controller of the movable and the immovable world. Being in continual possession of true knowledge and perfect intelligence, You are the Enlightener

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1. According to Nighantu (II, 14) the root "*Jinv*" means 'to know', 'to go', 'to obtain'.
2. According to Nirukta (XII, 16, 2) "*Puuṣaa*" is derived from the root "*puṣ* (4, P.) to nourish, to develop".

of our intellect. Oh Almighty God, it is You who has the inherent capacity to satisfy all, for Your Divine Nature is really charming to all living beings in this world. You are, in fact, the real Nourisher of all living beings. We invoke You for our protection. Oh Lord, just as You are ever vigilant for the advancement and preservation of our learning, culture and other possessions, in the same way kindly be ever watchful in respect of our well-being and also be our Saviour from all harms. Under Your protection, oh My Lord, may we ever go on advancing on the path of righteousness and ultimately attain bliss in this very birth.

OMNIPRESENT LORD

अतो॑ दे॒वा अ॑वन्तु नो॒ यतो॒ विष्णु॑र्विचक्र॒मे ।
पृ॒थि॒व्याः स॒प्त धाम॑भिः ॥११॥ ऋ० १।२२।१६॥

TRANSCRIPTION

ATO DEVAA AVANTU NO YATO VIṢṆURVICAKRAME.
PṚTHIVYAAḤ SAPTA DAAMABHIḤ. (Ṛg. 1, 22, 16)

WORD-MEANING

Oh (DEVAAḤ)[1] wise men, (AVANTU) protect (NAḤ) us (ATAḤ) with that power (YATAḤ) with which (VIṢṆUḤ)[2] the Omnipresent God (VICAKRAME) created [the universe] along with (SAPTA+DHAAMABHIḤ)[3] seven '*dhaamans*' [high and low places] (PṚTHIVYAAḤ) of the earth.

ELUCIDATION

Oh you wise men! Know you that '*Viṣṇu*' (the Omnipresent God) has made seven types of worlds comprising the earth and other *dhaamans* (high and low places), for providing an opportunity to all living beings, for enjoying the fruits of their good and bad deeds and also for accommodating all other objects of this creation. He has also composed the vast Vedic Lore in seven metres including '*Gaayatrii*' and others, for the benefit of the human race. The power with which God has created this universe in which He is ever present, that power He utilises for supporting and protecting us also. Oh wise men of the world, may you also protect us by disseminating amongst us the true import of the Vedic teachings of that Almighty God !

What actually that *Viṣṇu* is ?
Know Him from this multifarious universe He has created.
Him alone should we worship and none else.

1. According to 'Śatapatha Braahman (III,7,3,10) the learned men are called '*devaaḥ*'.
2. For the meanings of '*Viṣṇu*' see the 1st Mantra of this Chapter.
3. The word '*dhaaman*' is derived from the root "*dhaa* (3, U.) to put, to grant, to bear". It means 'planet', "Vedic metre" etc.

PRAYER

PROTECT US FROM THE WICKED

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥१२॥

(ऋ० १ । ३ । १० । ५)

TRANSCRIPTION

PAAHI NO AGNE RAKṢASAḤ PAAHI DHUURTERARAAVṆAḤ.
PAAHI RIIṢATA UTA VAA JIGHAAMSATO BṚHADBHAANO
YAVIṢṬHYA. (Ṛg. I, 36, 15)

WORD-MEANING

(AGNE) Oh Effulgent God (PAAHI) protect (NAḤ) us from (RAKṢASAḤ)[1] the wicked, (PAAHI) protect us from (ARAAVṆAḤ)[2] the miserly and (DHUURTEḤ) the fraudulent, (PAAHI) protect us from (RIIṢATA) the persecutors (UTA + VAA) and (PAAHI) protect us from (JIGHAAMSATAḤ) men of bad intentions. Oh (YAVIṢṬHYA)[3] God Almighty, (BṚHADBHAANO) Possessor of great lustre, (PAAHI) kindly protect us from all evils.

INVOCATION

Oh Self-effulgent God, You are the Destroyer of all enemies of the righteous and the innocent. Kindly protect us from the "*Raakṣasas*", the wicked and harmful men. Oh Lord Almighty, protect us from the fraudulent and the miserly. Protect us from those who persecute us and also from those who want to inflict injury on us. Oh Almighty God, You are Great and Glorious. Kindly be Gracious to protect us from all these aforesaid bad characters.

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1. According to Nirukta (IV,18,3) '*Rakṣas*' is he from whom we need to be protected.
2. One who is averse to giving charity is '*araavaṇa*'.
3. '*Yaviṣṭhya*' means 'the most youthful' *i.e.* the most vigorous and powerful.

GLORIFICATION

SUPREME RULER

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥१३॥
(ऋ० १।४।१४।२)

TRANSCRIPTION

TVAMASYA PAARE RAJASO VYOMANAḤ SVABHUUTYOJAA
AVASE DHṚṢANMANAḤ.
CAKṚṢE BHUUMIM PRATIMAANAMOJASO ऽPAḤ SVAḤ
PARIBHUUREṢYAA DIVAM. (Ṛg. 1, 52, 12)

WORD-MEANING

Oh God Almighty, (TVAM+SVABHUUTYOJAAḤ) You ruling supreme by Your might and majesty (PAARE) in and beyond (ASYA) this (RAJASAḤ)[1] planet and (VYOMANAḤ)[2] the space (DHṚṢAT) are setting at naught (MANAḤ) the evil disposition of the wicked (AVASE) for the protection of the good. Oh Lord, (PARIBHUUḤ+AA+EṢI) surrounding from all sides (BHUUMIM) the earth, (APAḤ) the intermediate atmospheric region, (SVAḤ) the solar region and (DIVAM) the heavens, You (CAKṚṢE) make these creations of Yours (PRATIMAANAM) a measure (OJASAḤ) of Your might.

INVOCATION

Oh Supreme Spirit, You are the Great Master of power and possessions. You are ruling supreme by Your might and majesty not only in but also beyond the expance of the space, setting at naught the evil disposition of the wicked. You are ever vigilant in this universe for

1. According to Nighantu (III, 30) "*Rajasii*" is the name of "*dyaavaapṛthivii*" *i.e.*, various planets.
2. According to Nighantu (I, 3) "*vyoma*" means "*antarikṣa*" *i.e.* intermediate atmospheric region.

the protection of all Your creatures, specially for our protection. It is due to this vigilance of Yours that we are enjoying this life without experiencing any fear from any quarter. Nay, through Your Own might You have created the earth and the intermediate atmospheric region as well as the solar region and are sustaining them also. Surpassing all this, oh God Almighty, You are fully accessible to those who are properly disposed in this universe. In this way, You are the Measurer of lustrous regions, the sun and such other planets, the earth, the atmospheric regions, and also the vital forces pervading all these regions. But You, My Lord, by Your very Nature, are Immeasurable. Kindly be pleased with us and impart to us Your first-hand knowledge about Your Own Self and also about this creation of Yours, the universe.

PRAYER

MAY WE PERFORM GOOD DEEDS

वि जानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ।
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥१४॥
(ऋ० १।४।१०।३)

TRANSCRIPTION

VI JAANIIHYAARYAAN YE CA DASYAVO, BARHIṢMATE
RANDHAYAA ŚAASADAVRATAAN.
ŚAAKII BHAVA YAJAMAANASYA CODITAA VIŚVETTAA
TE SADHAMAADEṢU CAAKANA. (Ṛg. I, 51, 8)

WORD-MEANING

Oh Lord, (VI+JAANIIHI) You know (AARYAAN)[1] the '*aaryas*', the regenerate distinguished by good education and righteous conduct (YE+CA) and those who are (DASYAVAḤ)[2] the '*dasyus*', the degenerate, robbers, thieves, unbelievers. Oh God Almighty, (ŚAASAT) do chastise (AVRATAAN) the non-devout and (RANDHAYA) set them right (BARHIṢMATE) for the sake of those who perform '*Yajna*' [meritorious deeds]. (BHAVA) You are (ŚAAKII) the Conferrer of great power upon human souls and (CODITAA) the Impeller of (YAJAMAANASYA) Your devotees [to great and good deeds], (SADHAMAADEṢU) living in good places. Oh Lord, (CAAKANA) I long to perform (VIŚVAA+IT) all (TAA) those good deeds (TE) enjoined by You.

INVOCATION

Oh God Almighty, You are the most accurate Knower of all. You know the '*aaryas*', the regenerate, distinguished by good education, righteous living and excellent nature and conduct as well as those who

1. According to Nirukta (VI, 26, 1) an '*aarya*' is God's son, *i.e.*, one who takes God as his Creator and acts according to His commandments.
2. According to Nirukta (VII, 23, 1) the word '*dasyu*' is derived from the root "*das* (4, P.) to perish".

are the '*dasyus*', the degenerate, namely, unbelievers, decoits, thieves, the treacherous, the foolish, the voluptuous, those who indulge in violence (injury to living beings), obstructers of good work, the selfish, those who are bent upon gaining their own interest, opponents of learning and teaching of the Vedic Lore, the '*anaaryas*', the bunglers, who are destroyers of all good work intended for the benefit of the general public. Oh Almighty Lord, do exterminate all these wrong doers totally. Let Your penalty fall on those who do not conform to the Vedic norms governing the duties of a 'brahmachaarii' (Vedic student), a 'gṛhastha' (a house-holder) a 'vaanaprastha' (one preparing for renunciation) and a 'samnyaasii' (a Vedic monk), so that having been chastised, they may either turn a new leaf in life or be deprived of their corporal existence or completely remain under our control, Your righteous devotees. Oh Lord, You are the Conferrer of great powers upon human souls and the Impeller of Your devotees to great and good deeds. You are, oh God, our Preventer from evil deeds. May we, living in good places in the company of good people, long to do all good deeds, strictly in accordance with Your directions. May Your Holy Will, have our wishes fulfilled !

GLORIFICATION

CREATOR OF THE UNIVERSE

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१५॥
(ऋ० १।४।१४।४)

TRANSCRIPTION

NA YASYA DYAAVAAPṚTHIVII ANU VYACO
NA SINDHAVO RAJASO ANTAMAANAŚUḤ.
NOTA SVAVṚṢṬIM MADE ASYA YUDHYATA
EKO ANYACCAKṚṢE VIŚVAMAANUṢAK.
(Ṛg. I, 52, 14)

WORD-MEANING

(ANTAM) The end (YASYA) of Your (ANU+VYACAḤ) pervasiveness, oh God, (NA+DYAAVAAPṚTHIVII) neither sun nor earth, (NA+SINDHAVAḤ) neither sea nor (RAJASAḤ)[1] planets (AANAŚUḤ) could reach (NA+UTA) and nor even [2](ASYA=EṢAḤ) this cloud (MADE+YUDHYATA) fighting desparately in intoxication (SVAVṚṢṬIM) its own sprays of watery vapours, could reach. As such, oh My Lord, (EKAḤ) You alone (AANUṢAK) being all along pervasive in it (CAKṚṢE) create this (VIŚVAM) whole universe (ANYAT) which is altogether separate from You.

INVOCATION

Oh God Almighty, You possess supreme might. You are '*Indra*' the Master of all power and possessions. No one can measure the pervasiveness of Your Being unfathomable and limitless as You are. The sun and other planets, the highest heavens, the earth and even the

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1. According to Nirukta (IV, 19, 3) "*Rajas*" means a planet.
2. '*Asya*' here denotes '*vṛtra*', the cloud.

medium sized planets and the smallest heavenly bodies cannot reach the extremeties of Your Being, for You are not only Immanent in all of them but also exist in the space midway between them. The waters accumulated in the atmosphere above and the whole world below too cannot reach the end of Your Being. Neither '*vrtra*', the roaming clouds fighting desperately with the help of the falling rain nor the thundering lightning can reach near the extreme limits of the pervasiveness of Your Being.

Oh Supreme Spirit, who can then grasp the Omnipresence of Your Being? Soley, through Your Own might, without the help of any outside helper, You create the whole universe, distinct from Your Ownself, being all along pervasive in it. Then how can worldly things grasp Your entirety ? You, oh Lord, are entirely distinct from the universe, never assuming its form. Nor You ever create it (universe) from Your Ownself. But, on the contrary, You create, maintain and dissolve it in time only through the exercise of Your Own Omnipotence. This is why, we are assured of Your support everywhere and at all times.

PROTECT US FROM SINS

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥१६॥
(ऋ० १ । ३ । १० । ४)

TRANSCRIPTION

UURDHVO NAḤ PAAHYAMHASO NI KETUNAA VIŚVAM
SAMATRIṆAM DAHA.
KṚDHII NA UURDHVAANCARATHAAYA JIIVASE VIDAA
DEVEṢU NO DUVAḤ. (Ṛg. I, 36, 14)

WORD-MEANING

Oh Almighty God, You are (UURDHVAḤ) above all in this world. Kindly (NI+PAAHI) protect (NAḤ) us from (AMHASAḤ) sins (KETUNAA)[1] by imparting us right knowledge. In the same way, oh Friend of all, do protect (VIŚVAM) the whole universe. Kindly be pleased (SAM+DAHA) to scorch away (ATRIṆAM) all devouring forces and (UURDHVAAN+NAḤ+KṚDHII) raise us above all (CARATHAAYA) in the attainment of knowledge and (JIIVASE) enjoyment of life. Oh Lord, by Your grace, may (DUVAḤ)[2] the services rendered by (NAḤ) us (VIDAA) reach [propitiate] (DEVEṢU) the elite.

INVOCATION

Oh Lord Supreme, shining in Your infinite glory, You surpass all in goodness. Vouchsafe that we may attain great virtues and protect us even at higher altitudes also. Oh God, Destroyer of all evils, bestow upon us right knowledge of different types and always keep us

1. According to Nighantu (III, 9) '*ketu*' means "wisdom"
2. According to Nighantu (III, 5) the root "*duv*" means 'to serve.'

away from ignorance and such other evils. Also be gracious ever to protect likewise the whole universe. Oh True Friend of all and Dispenser of Justice, do scorch away completely the foes that bear ill-will towards us and also our internal passions—anger, lust and others. Oh Merciful God, raise us above all our fellowmen in knowledge, valour, fortitude, strength, prowess, skill, different types of material wealth, fortunes, courteousness, territorial supremacy, public opinion, fellow-feeling and aptitude to work for the good of the motherland and such other good qualities. Above all, oh Lord, be gracious to grant us the strength to enjoy great bliss, freedom of movement according to our will, perfect bodily health, purity and strength of mind under Your ever vigilant aegis. We beseech You, oh God, bestow upon us, Your righteous devotees, riches and learning that we may always command respect even among the elite!

GLORIFICATION

THE INDESTRUCTIBLE LORD

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१७॥
(ऋ० १।६।१६।५)

TRANSCRIPTION

ADITIRDYAURADITIRANTARIKṢAMADITIRMAATAA SA
PITAA SA PUTRAḤ.
VIŚVE DEVAA ADITIḤ PANCA JANAA ADITIRJAATAM-
ADITIRJANITVAM. (Ṛg. I, 89, 10)

WORD-MEANING

The (ADITIḤ) Indestructible God is (DYAUḤ) ever Effulgent, not only that, (ADITIḤ) the Unchangeable Lord is (ANTARIKṢAM)[1] Immanent [all-pervasive] also. It is that (ADITIḤ) Eternal Being who is (MAATAA) '*Maataa*', the Giver and Arranger of emancipation for all living beings. (SAḤ) He in fact is (PITAA) the Protector of all and truly it is (SAḤ) He who is (PUTRAḤ) the Sanctifier of all. (VIŚVE+DEVAAḤ) All divine qualities of that Eternal Being are (ADITIḤ) incorruptible, (PANCA+JANAAḤ) Five '*praanas*' [vital airs which also are His creation] are (ADITIḤ) intermittently constant. That (ADITIḤ) Indestructible One is (JAATAM) ever Manifest as existing. That (ADITIḤ) Unchangeable Being is (JANITVAM) the efficient cause of all creation.

INVOCATION

Oh Lord, You are beyond the influence of the time (past, present and future) and thus beyond destruction and therefore Ever-effulgent. You always have the full control of all creation and are never subject

1. According to Nirukta (II, 10, 4) '*antarikṣam*' means "*antaḥ+akṣayam*" purporting to be "existing inside."

to change in any way. Oh God, You indeed, are the Respecter of all emancipated souls and the Bestower of incessant bliss on them. Being Imperishable by Your nature, oh Lord, You are '*Pitaa*', the Protector of all. You are also '*Putra*' the Sanctifier of the righteous and the wise endeavouring for emancipation and their Saviour from the shackles of '*narak*' etc. *i.e.*, miserable spheres of existence. You are Incorruptible Supreme Spirit possessing all great virtues, namely, the capabilities of creating, supporting, maintaining and dissolving the universe in time. The five '*praanas*' (the five vital airs=forces) which have the same appellation in this world as that of Yours and which are pervading the universe and thus keeping it going, oh God, You alone are their Creator. You alone are Ever-manifest as existing in this universe, though sometimes appearing as manifest and at other times seeming to be non-manifest. Oh Imperishable God, You alone are the efficient cause of the coming into existence of the world and none else.

MAY HE LEAD US TO SOUND POLICY

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् ।
अर्यमा देवैः सजोषाः ॥१८॥ ऋ० १ ।९०।१॥

TRANSCRIPTION

"ṚJUNIITII NO VARUṆO MITRO NAYATU VIDVAAN.
ARYAMAA DEVAIḤ SAJOṢAAḤ. (Ṛg. I, 90, 1)

WORD-MEANING

May (VIDVAAN) the All-knowing, (VARUṆAḤ) the All-surpassing, (MITRAḤ) the All-loving, (ARYAMAA) the All-controlling God who is (SAJOṢAAḤ)* the Friend of all, (DEVAIḤ) through His divine qualities (NAYATU) lead (NAḤ) us to (ṚJUNIITII) sound policy [political wisdom] !

INVOCATION

Oh God Almighty, Your are King of the Kings. Oh Mighty Lord surpassing all, be gracious to lead us on, that we may attain right and scrupulous state-craft adopted by the great sovereigns in this world ! Oh God, You are '*Varuṇa*', of surpassing excellence. Kindly bless us with a good Government, excellent wisdom and perfectly moral way of life. Oh Lord, You are '*Mitra*', the Friend of all and foe of none, elevate us to the position of high ranking judges with friendly disposition towards all. You are '*Vidvaan*', the Possessor of supreme wisdom, bestow upon us, oh God, true wisdom coupled with righteous policy, so that we may be fit to hold sovereign imperial sway ! You are '*Aryamaa*' the Controller of all. It is only You and You alone in

* The word 'sajoṣaaḥ' has been derived from the root '*juṣ* (6, A.) to like, to enjoy'. It means one who likes all.

this world who, regardless of likes and dislikes, judiciously betows His favours on all and deals with the good and the evil deeds of all living beings according to their deserts. Kindly give us the necessary strength to follow You in this respect, so that in unison with the righteous and the wise, attaining great merits ourselves, we may ever enjoy the delectable experience of Your Presence, always resorting to You ! Oh Ocean of Mercy, do come to our succour, so that we may attain sound political wisdom on the basis of which our sovereign imperial sway may become a reality and ever prosper !

THE AUSPICIOUS CREATOR

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥१६॥ ऋ० १।६१।१६।५॥

TRANSCRIPTION

TVAM SOMAASI SATPATISTVAM RAAJOTA VṚTRAHAA.
TVAM BHADRO ASI KRATUḤ. (Ṛg. I, 91, 5)

WORD-MEANING

Oh (SOMA)[1] Satisfied-self [One who is calm, cool, contended and free from all passions], Almighty God, (TVAM) You (ASI) are (SATPATIḤ) the True Master [the Protector of the good]. It is (TVAM) You who is (RAAJAA) the Embellisher [Ruler] of all (UTA) and (VṚTRAHAA) the Annihilator of darkness [ignorance] in this world. (TVAM) You (ASI) are, oh God, (BHADRAḤ) Auspicious by nature and · (KRATUḤ) the Creator of the universe.

INVOCATION

Oh God, Divine and Gentle Ruler, Lord of all, You are '*Soma*', the Author of all products of nature, the Extractor of the essence of all gross matter. In Your creative processes Your gentle nature, oh Lord, is accessible to the righteous whose Protector You Yourself are. Not only this, You are, My Lord, the "*Raajaa*" the Ruler the Embellisher of all living beings and also '*Vrtrahaa*' the Framer, Propeller and Splitter of clouds (into watery showers). Your Divine Nature, oh God, is auspicious. You are the Maker of felicity and You alone are the Creator of the whole universe.

1. Vide foot note on page 16. "*Soma*" here means God who has distilled this universe from the material cause (prakṛti). It has been derived from the root '*su* (5, P.) to distill'

MAY NOT HIS DEVOTEE BE PUT TO LOSS

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः ।
न रिष्येत् त्वावतः सखा ॥२०॥ ऋ० १।६।२०।३॥

TRANSCRIPTION

TVAM̐ NAḤ SOMA VIŚVATO RAKṢAA RAAJANNAGHAAYATAḤ.
NA RIṢYET TVAAVATAḤ SAKHAA. (Ṛg. I, 91, 8)

WORD-MEANING

Oh (SOMA) God Almighty, Dispenser of solace [peace], (RAAJAN) Embellisher of all, (TVAM) You (RAKṢHA) do protect (NAḤ) us from (AGHAAYATAḤ) the sinful (VIŚVATAḤ) in every way. May (NA) not (SAKHAA) the friend of (TVAAVATAḤ) Your devotees (RIṢYET) be put to loss.

INVOCATION

Oh God Almighty, You are '*soma*', the Dispenser of solace in this universe. Whoever amongst us might be inclined to act sinfully, do protect us from them in every way. The righteous men devoted to You, whose intimate friend You Yourself are, never come to grief in this world. Kindly so arrange that we may always be under the Almighty Aegis of Yours, and as such may never suffer even the slightest harm from any quarter. He who is Your friend and whose Friend You are, oh God, how shall he suffer any harm in this universe?

GLORIFICATION

OF HIGHEST BEATIFIC STATE

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥२१॥ ऋ० १।२।७।५॥

TRANSCRIPTION

TADVIṢṆOḤ PARAMAM PADAM SADAA PAŚYANTI SUURAYAḤ.
DIVIIVA CAKṢURAATATAM. (Ṛg. I, 22, 20)

WORD-MEANING

(SUURAYAḤ)[1] The wise (SADAA) always (PAŚYANTI) view (TAT) that (PARAMAM) Highest Beatific (PADAM) state (VIṢṆOḤ) of Omnipresent God (IVA) just like (CAKṢUḤ)[2] light which is (AATATAM) spread over (DIVI) in the space.

ELUCIDATION

Oh You wise and salvation-seeking people, that Highest Beatific State of Omnipresent God, is worth-attaining by all. After attaining a vision thereof, the human soul enjoys the supreme bliss of emancipation and never reverts to the misery of births and deaths, during the current cycle of creation. This is why, the righteous and self-restrained people, the well-wishers of all, always look upon that Supreme Beatific Being with well disposed and eager minds. So esteemed in reality is the status of the Almighty God in this universe.

1. According to Nighantu (III, 16) '*Suurayaḥ*' means 'eulogists' which has been interpreted by Durgaacaarya as "the wise"; see commentary on Nirukta (III, 19, 4).
2. The word "*cakṣu*" has been derived from the root " *cakṣ* (2, A.) to speak, to tell, to say". In the opinion of some grammarians this root also means "to show." Hence the word '*cakṣu*' has been interpreted as 'light' etc.

In which way it is so?

Just as the power of the eye to see embraces the whole space over which it is cast, or just as the lustre of the sun that is the medium of the eye to see extends over all space, this Supreme Beatific Being of God Almighty is immanent in and surrounds the whole universe in a uniform manner. It is by attaining a vision of this Beatific state of God that human life is freed from all miseries and not otherwise. Hence all endeavours should be made for attaining a first-hand knowledge and direct vision of that Almighty God.

MAY WE HAVE INVINCIBLE WEAPONS

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥२२॥
(ऋ० १ । ३ । १८ । २)

TRANSCRIPTION

STHIRAA VAḤ SANTVAAYUDHAA PARAANUDE VIIḶUU UTA PRATIṢKABHE.
YUṢMAAKAMASTU TAVIṢII PANIIYASII MAA MARTYASYA MAAYINAḤ. (Ṛg. 1, 39, 2)

WORD-MEANING

Oh salvation-seeking people, may (VAḤ) Your (AAYUDHAA) weapons (SANTU) be (STHIRAA) strong (UTA) and (VIIḶUU)[1] firmly wielded for (PARAANUDE) repulsing the wicked and for (PRATIṢKABHE) opposing [setting at naught] their machinations. May (YUṢMAAKAM) your (TAVIṢII)[2] army [the strength of Your nation] (ASTU) be (PANIIYASII) worthy of praise all over the world and (MAA) not of (MAAYINAḤ) tricky (MARTYASYA) people.

INVOCATION

Oh God Almighty, may by Your grace, our arms, namely, our cannons, rifles, bows and arrows, swords, spears and all other fighting weapons be forceful and firmly wielded by us ! Oh Lord, we require such effective weapons for exterminating our enemies, bent upon doing harm to us and also for checkmating their machinations against

1. According to Nighantu (II, 9) "*viiḷu*" means 'strength'. This is why, here we have interpreted it as 'firmly wielded".
2. According to Nighantu (II, 9) "*taviṣii*" means "*bala*" *i.e.*, 'army.'

us, so that their evil designs may never succeed in this world. May our army, the symbol of our nation's strength be ever invincible and thus worthy of praise all over the world, so that our foes may never have the courage to fight against us! May not the strength, the Kingdom and the power of the wicked, the sinful and the impious ever prosper! On the contrary, oh My Lord, may they all ever come to grief and suffer defeat in this world! Oh Omnipresent God, You are All-powerful. We accept You as our guide. Kindly show us the path of Your own adoration. May we, the living beings one and all in unison adore and endeavour to propiciate You, so that thus propiciated You may put an end to all our miseries and lead us to ultimate victory! Oh Lord, condescend to bless us that our foes may never gain the upper hand against us, Your righteous devotees!

WORTHY FRIEND

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥२३॥ ऋ० १।२।७।४॥

TRANSCRIPTION

VIṢṆOḤ KARMAAṆI PAŚYATA YATO VRATAANI PASPAŚE.
INDRASYA YUJYAḤ SAKHAA. (Ṛg. I, 22, 19)

WORD-MEANING

Oh Salvation-seeking people, (PAŚYATA) do ponder over the (KARMAAṆI) divine acts (VIṢṆOḤ) of the Omnipresent God because (YATAḤ) from these (PASPAŚE) are manifested (VRATAANI) the principles underlying His creation. God Almighty is the only (YUJYAḤ) Worthy (SAKHAA) Friend (INDRASYA)[1] of the embodied souls.

ELUCIDATION

Oh salvation-seeking people, may we by the grace of God, be so disposed as to look at the divine acts of the Omnipresent God, namely the creation, sustenance and dissolution of this wonderful universe, with great curiosity and sense of inquisitiveness !

Why should we try to understand that these wonderful phenomena are the acts of the All-pervading Lord? We should try to

1. "*Indra*" has been interpreted here as 'embodied soul.' As has been mentioned in the foot notes on page 6 'Indra' has been derived from the root "*ind* (1, P.) to have great power". In this embodiment of five '*bhuutas*' where besides the soul ten other '*rudras*' (*praana*, *apaana*, *vyaana*, *udaana*, *samaana*, *naaga*, *kuurma*, *kṛkala*, *devadatta* and *dhananjaya*) reside, soul has the greatest power." It reigns supreme in the embodiment and other ten '*rudras*' function under it. This is why, it is also called '*Indra*.'

realise that these wonderful phenomena are the manifestation of the Omnipresent God, for only then and then alone we may be disposed to observe continence in life and adhere to truthfulness in thoughts words and deeds, and such other virtues. Those of us who have been endowed with sound organs in sound bodies and are thus capable of putting forth activity and enjoying its fruits, have only Him for their Worthy Friend and none else, in as much as He is immanent in us all. No one else, more than Him is man's Benefactor in this world. Hence it is but meet that we should always endeavour to win His friendship and try to be on terms of agreeableness with Him.

KINDLY VANQUISH OUR ENEMIES

परा णुदस्व मघवन्नमित्रान्त्सुवेदा नो वसू कृधि ।
अस्माकं बोध्यविता महाधने भवा वृधः सखीनाम् ॥२४॥
(ऋ० ५ । ३ । २१ । ५)

TRANSCRIPTION

PARAA ṆUDASVA MAGHAVANNAMITRAANTSUVEDAA
NO VASUU KṚDHI.
ASMAAKAM BODHYAVITAA MAHAADHANE BHAVAA
VṚDHAḤ SAKHIINAAM. (Ṛg. VII, 32, 25

WORD-MEANING

Oh (MAGHAVAN) Majestic God, (PARAAṆUDASVA) do kindly repulse our (AMITRAAN) enemies. Oh Great Bestower, (KṚDHI) do kindly make (VASUU) all riches of the world (SUVEDAAḤ) easily acccessible (NAḤ) to us. Oh God Almighty, (BHAVA) do kindly also become (AVITAA) Protector and (VṚDHAḤ) Saviour of (ASMAAKAM) ours and also of our (SAKHIINAAM) friends in (MAHAADHANE)[1] great battles. Oh Lord Divine, (BODHI) do always take us as Your Own.

INVOCATION

Oh Almighty God, oh Supreme Spirit, You are the source of all majesty and the Master of all power and plenty. Kindly do vanquish our enemies. Oh Donor Divine, be pleased and make the wealth of the world easily accessible to us. Oh Illustrious Lord, do act as our Protector, Saviour and Benefactor and also of our armies, especially when they are in the thickest of fierce battles. Kindly consider us always as Your Own. Oh Lord Omnipotent, when You are the Fighter for our cause who always acts as our Saviour, undoubtedly we shall be victorious everywhere.

1. According to Nighantu (III, 9) "*mahaadhanam*" means "a battle".

MAY MATERIAL WEALTH BE CONDUCIVE TO OUR PEACE

शं नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥२५॥

(ऋ० ५।३।२८।२)

TRANSCRIPTION

ŚAM NO BHAGAḤ ŚAMU NAḤ ŚAMSO ASTU ŚAM NAḤ PURANDHIḤ ŚAMU SANTU RAAYAḤ.

ŚAM NAḤ SATYASYA SUYAMASYA ŚAMSAḤ ŚAM NO ARYAMAA PURUJAATO ASTU. (Ṛg, VII, 35, 2)

WORD-MEANING

Oh God, may (BHAGAḤ)[1] the prosperity bestowed upon us by You (ASTU) be conducive to (NAḤ) our (ŚAM) peace and (U) varily, by Your grace may (NAḤ) our (ŚAMSAḤ) praise by others be (ŚAM) heartening to us ! Oh Lord, (PURANDHIḤ) Supporter of the whole world, may You and (RAAYAḤ) the riches bestowed by You (U) indeed, (SANTU) be conducive to (NAḤ) our (ŚAM+ŚAM) all-round joy ! May (ŚAMSAḤ) the deserving praise of our (SATYASYA) truthful and (SUYAMASYA) righteous dealings be (ŚAM) conducive to (NAḤ) our happiness ! (ASTU) May You, (ARYAMAA) oh Dispenser of Justice, (PURUJAATAḤ) oh Wielder of supreme power, be always for (NAḤ) our (ŚAM) well-being.

INVOCATION

Oh God, may You and may the prosperity bestowed upon us by You be conducive to our happiness ! By Your grace, oh Lord, may there be refreshing praise for us from all quarters ! May You, the

1. According to Nighantu (II, 10) "*bhaga*" means 'riches'.

Supporter of the whole universe and may the vital airs and the vital forces energising our bodies along with all the riches we possess be conducive to our all-round happiness and joy ! May the deserving praise--bestowed in this world upon men of truthful and righteous deeds and of regular and self-restrained life—come to our lot and thus be very heartening and refreshing for us to hear ! Oh God Almighty, may You, the Dispenser of Justice, the Wielder of Supreme Power be always for our welfare and happiness !

MIGHTY WARRIOR OF OUR EXPEDITIONS

त्वमसि प्रशस्यो विदथेषु सहन्त्य ।
अग्ने रथीरध्वराणाम् ॥२६॥ ऋ० ८।११।२॥

TRANSCRIPTION

TVAMASI PRAŚASYO VIDATHEṢU SAHANTYA.
AGNE RATHIIRADHVARAAṆAAM. (Ṛg. VIII, 11, 2)

WORD-MEANING

Oh (AGNE) Omniscient God,[1](RATHIIḤ+ADHVARAAṆAAM)[2] Mighty Warrior of our expeditions, (SAHANTYA)[3] Exterminator of our enemies (VIDATHEṢU)[4] in our life's battles, (TVAM+ASI) You alone are (PRAŚASYAḤ) worthy of glorification in this World.

INVOCATION

Oh Omniscient God, You alone and none else, is worthy of glorification in all our '*Yajnas*' and life's battles. Those who forget

1. According to Nirukta (IX, 11, 3) '*ratha*' is derived from the root "*ramh* (1, p.) to move, to flow". It means progressiveness." One who possesses progressive attitude is, therefore, called a "*rathii*" meaning a leader or a hero.
2. According to Nirukta (1, 8, 1), an "*adhvara*' is a '*yajna*', a pious deed in which no injury to any living being is involved. War fought for a just cause is also an *adhvara*', for it is waged to forestall a wrong to the human race. Though it involves some injury to human beings yet it avoids a bigger blood-shed which would have occured otherwise later on (vide Manu. V, 44).
3. The word '*Sahantya*' is derived from the root "*sah* (4, p.) to be satisfied, to kill."
4. The word ' '*vidatha*' is derived from the roots "*vid* (2, p.) to know" and "*vid* (6, U.) to get". When derived from the former it means 'deeds of piety' or '*yajnas*'. But when derived from the latter it connotes 'struggles of human beings'.

You and prostrate before inert gods, can never achieve success in their enterprises and struggles. You alone are the Exterminator of our enemy-gangs. Vanquishing the host of our foes, oh Lord, when You act as the Mighty Hero of our great expeditions and the Chief Workman of our enterprises, our success is fully assured. This is why, oh God, none can defeat us in this universe?

PRAYER

MAY NATURAL ENTITIES BE CONDUCIVE TO OUR PEACE

तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥२७॥
(ऋ० ५ । ३ । २७ । ५)

TRANSCRIPTION

TANNA INDRO VARUṆO MITRO AGNIRAAPA OṢADHIIRVANINO JUṢANTA.

ŚARMANTSYAAMA MARUTAAMUPASTHE YUUYAM PAATA SVASTIBHIḤ SADAA NAḤ (Ṛg. VII, 34,25)

WORD-MEANING

Oh God, may (TAT+INDRAḤ)[1] the sun, (VARUṆAḤ)[2] the moon (MITRAḤ)[3] the wind, (AGNIḤ) the fire, (AAPAḤ) water and (VANINAḤ) wild (OṢADHIIḤ) herbs (JUṢANTA) serve (NAḤ) us. Oh Lord Protector, may (NAḤ) we (PAATAḤ) being protected by (YUUYAM) You (SVASTIBHIḤ)[4] through various safety-devices (SADAA) always (SYAAMA) remain firmly estab-

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1. The word '*Indra*' has been derived from the root '*ind* (I, P.) to have great power.' Amongst the heavenly bodies the sun owing to its heat and brilliance has the greatest power. This is why "*Indra*" in this stanza means the sun?

2. The Word '*Varuṇa*' has been derived from the root '*vṛ* (5, U.) to choose.' It means anything worth choosing or attaining. Amongst the heavenly bodies the moon owing to its agreeable coolness and brilliance is worth choosing by all living beings. This is why '*Varuṇa*' in this stanza means the moon?

3. The 'wind' in the form of '*praaṇas*' (vital airs) is the very basis of human existence. This is why we, the living beings cannot live without it even for a moment. In fact it is the most dear to us. This is why "*Mitra*" in this stanza means the wind?

4. According to Nighantu (III, 5) "*śarma*' means happiness or comfort.

lished and (ŚARMAN)[5] comfortable (UPASTAE) in the lap (MARUTAHM) of vital airs [energies].

INVOCATION

Oh God Almighty, may the sun, the moon, the wind, the thermic energy, water and herbs—vegetables, cereals, plants and trees, etc.—grown in the forest or produced under human care, be conducive to our happiness by Your grace. Oh Protector of all, may we ever enjoy bliss, being firmly established in the harmonious blending of our vital energies. Oh Lord, protect us always with all possible safety-devices conducive to our well-being, so that we may never suffer harm in this world.

5. According to Nirukta (III, 21, 5) *'svasti''* is an act of auspiciousness.

GLORIFICATION

THE SEER OF ALL

ऋषिर्हि पूर्वजा अरयेक ईशान ओजसा ।
इन्द्र चोष्कूयसे वसु ॥२८॥ ऋ० ५।८।१७।१॥

TRANSCRIPTION

ṚṢIRHI PUURVAJAA ASYEKA IIŚAANA OJASAA.
INDRA COṢKUUYASE VASU. (Ṛg. VIII, 6, 41)

WORD-MEANING

Oh (INDRA) Master of all power and plenty, (HI) surely, (ASI) You are (PUURVAJAAḤ) the One who exists before anything else comes into being in this universe and thus are (ṚṢIḤ)[1] the Seer of all. Oh God Almighty, You (OJASAA) by Your divine might are (EKAḤ) the Only (IIŚAANAḤ) Ruler of this universe. Kindly let (COṢKUUYASE) quickly flow (VASU) the stream of your favours on us.

INVOCATION

Oh God Omniscient, You are "*Ṛṣi*", for You do exist even before creation comes into existence and as such are in the know of every thing. You are the Supreme Ruler of all, the only One to remain in Immutable Form even after the dissolution of creation. You are thus the Greatest of all. Oh Lord Almighty, by Your divine might, You are the Master of all power and passessions in this universe. Oh Supreme Sovereign of all sovereigns, by Your very Nature You are the most Merciful Lord of all beings in this world. Kindly let the stream of your favours quickly flow on us, Your devotees.

Note :—In the 1st line of the original text for the word 'अरयेक' read 'अस्येक'

1. According to Nirukta (II, 11,1) The word '*ṛṣi*' has been derived from the root '*dṛś* (I, P.) to see'. God sees through even the minutest things of this universe and knows them completely. He has been mentioned in this stanza as '*Ṛṣi*'.

MAY THERE BE NO HAPPINESS FOR THE WICKED

नेह भद्रं रक्षस्विने नावयै नोपया उत । गवे च भद्रं धेनवे
वीराय च श्रवस्यतेऽनेहसो व ऊतयः सु ऊतयो व ऊतयः ॥२६॥
(ऋ० ६ । ४ । ६ । २)

TRANSCRIPTION

NEHA BHADRAM RAKṢASVINE NAAVAYAI NOPAYAA UTA.
GAVE CA BHADRAM DHENAVE VIIRAAYA CA ŚRAVASYATE-
NEHASO VA UUTAYAḤ SU UUTAYO VA UUTAYAḤ
(Rg. VIII, 47, 12)

WORD-MEANING

Oh God Almighty, may there be (NA) no (BHADRAM) happiness (RAKṢA-SVINE) for the wicked (IHA) in this world ! May there be (NA) no happiness for (AVAYAI) those who go against the law of piety (UTA) and may there be (NA) no happiness for (UPAYAAḤ) those who associate with the unrighteous ! Oh Lord, by Your grace, may there be (BHADRAM) happiness for (GAVE)[1] our sense and motor organs (CA) and (DHENAVE) milch-cows [domestic animals] and also (VIIRAAYA) for our brave sons etc. ! (CA) And may there be (ANEHASAḤ)[2] undisturbed happiness for our (ŚRAVASYATE) reputed kings etc. too ! May (VAḤ+UUTAYAḤ) Your protection be (SU+UUTAYAḤ) the most effective protection as we in this world depend only on (VAḤ+UUTAYAḤ) Your protection !

1. According to Nirukta (II, 5,2) "*gau*" has been derived from the root '*gam* (I, P.) to go'. Man's sense and motor organs are always immersed in one thing or the other. They go on endlessly switching on from one thing to another without any respite. This is why they are also called "*gaavaḥ*". In this stanza the word "*gave*" points to these 'organs'.
2. According to Nighantu (II, 13) the word "*ehaḥ*" means 'anger'. Hence "*anehasaḥ*" connotes such a state of happiness in which a man does not feel reacted.

INVOCATION

On God Almighty, may there be no happiness in this world for the wicked persons intent upon doing harm to others! May there be no happiness for those who go against the law of piety and also for those who sympathise, associate with and abet the perpetrators, of injustice and impiety! We entreat You, oh Lord, not to bestow happiness on the wicked, but to confer it only on righteous men in this world, so that none might be led astray. May we have, oh Lord, by Your grace, self-restrained sense and motor organs, milch-cows and other domestic animals, brave sons, friends, dependents and servants! May there be learned administrators and wealthy financiers in our country and may there be lasting happiness and protection for all of them! Oh God, Protector of all, You are the Saviour of these righteous men. Kindly do favour them all. Only those whom You favour with Your grace, enjoy continuous happiness and none else.

MASTER OF ALL NATURAL ENTITIES

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः ।
स्याम ते सुमतावपि ॥३०॥ ऋ० ६।३।४०।४॥

TRANSCRIPTION

VASURVASUPATIRHI KAMASYAGNE VIBHAAVASUḤ.
SYAAMA TE SUMATAAVAPI. (Ṛg. VIII, 44, 24)

WORD-MEANING

(AGNE) Oh Effulgent God, You (ASI) are (HI) indeed, (VASUḤ)[1] the Indweller and Abode of all. You are (KAM)[2] Blissful and (VIBHAAVASUḤ) Lustrous (API) also. Not only that, You are (VASUPATIḤ) the Master of all '*vasus*' [natural entities like earth]. (SYAAMA) May we all be bound by (TE) Your (SUMATAU) good council !

INVOCATION

Oh Supreme Spirit, You are the Indweller and Abode of all. You are the Master of all natural entities like the earth that are the habitat of all. Oh Self-effulgent God, Lustrous by Your Divine Nature, You alone are the Absolute Intelligence and Absolute Bliss and thus Bestower of all happiness on all creatures. Oh Lord, You are Immutable Eternal. By Your unassailable lustre You are indeed uncomparable Self-effulgent. Oh Lord, may we all remain steadfast and firmly bound by your cherished will in this world !

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1. According to Śatapatha (XIV, 6, 7, 4) "*vasu*" is derived from the root "*vas* (I, p.) to dwell."
2. According to Nighantu (III, 6) "*kam*" means "happiness" or "bliss".

MAY WE REMAIN WITHIN YOUR CHERISHED WILL

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥३१॥
(ऋ० १।७।६।१)

TRANSCRIPTION

VAIŚVAANARASYA SUMATAU SYAAMA RAAJAA HI KAM BHUVANAANAAMABHIŚRIIḤ.
ITO JAATO VIŚVAMIDAM VI CAṢṬE VAIŚVAANARO YATATE SUURYEṆA. (Ṛg. I, 98, 1)

WORD-MEANING

May we (SYAAMA) remain within (SUMATAU) the cherished will (VAIŚVAANARASYA)[1] of God [who shows the right path to all]! (HI) Surely, He is (RAAJAA) the King who imparts (KAM)[2] bliss and is (ABHIŚRIIḤ) the mainstay (BHUVANAANAAM)[3] of all beings. (IDAM) This (VIŚVAM) whole universe (JAATAḤ) has originated (ITAḤ) from Him. He alone (VI+CAṢṬE) is capable of viewing it fully. (VAIŚVAANARAḤ) That Leader of all [God] (YATATE) endeavours to sustain this universe through (SUURYEṆA)[4] His destructive and sustaining powers.

INVOCATION

Oh God Almighty, You are the Master not only of ours, the living beings, but also of the whole universe comprising of all the

1. According to Nirukta (VII, 21, 1) '*Vaiśvaanara*' means "One who gives a lead to the whole humanity".
2. According to Nighantu (III, 6) '*kam*' means "bliss".
3. The word '*bhuvana*' has been derived from the root "*bhuu* (I, P.) to be, to come into existence". It means anything which comes into existence.
4. The word "*suurya*" is derived from the root "*śuur* (4, A.) to kill, to sustain."

planets including that of ours. It is You alone, oh Lord, who imparts bliss to every one. You are the Reservoir of all glory and Imparter of beauty to all things beautiful in this world. Oh Great Leader of total humanity, You through Your destructive and constructive faculties, symbolised by ever shining sun, constantly continue to endeavour for the sustenance of this creation and in this process make Yourself visible by creating all glittering entities. From You, oh God, as the Efficient Cause, this whole universe takes its origin and becomes manifest. May we, in this birth, oh God Almighty, remain fully satisfied to subsist within the cherished will of Yours and thus attain true knowledge and enjoy perfect and lasting happiness! Oh Sovereign Ruler of all worldly sovereigns, be gracious and do fulfil this desire of ours.

LORD OF LIMITLESS POWERS

न यस्य देवा देवता न मर्त्ता आपश्चन शवसो अन्तमापुः ।
स परिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥३२॥
(ऋ० १।७।१०।५)

TRANSCRIPTION

NA YASYA DEVAA DEVATAA NA MARTTAA AAPAŚCANA ŚAVASO ANTAMAAPUḤ.
SA PRARIKVAA TVAKṢASAA KṢMO DIVAŚCA MARUTVAANNO BHAVATVINDRA UUTII. (Ṛg. I, 100, 15)

WORD-MEANING

(ANTAM) The Limits to (YASYA) His [Whose] (ŚAVASAḤ)[1] powers (NA+DEVAAḤ)[2] neither the learned (DEVATAAḤ=DEVATAASU) among the elite (NA+MARTTAAḤ)[3] nor the ordinary mortals and (CANA+AAPAḤ)[4] nor even the vital airs (AAPUḤ) can ever reach. (SAḤ) He (PRARIKVAA)[5] directly pervades the whole universe yet remains distinct and (TVAKṢASAA)[6] through His

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Note :—In the second line of the original text read 'प्ररिक्वा' for 'परिक्वा'.

1. According to Nighantu (II, 10) '*śavaḥ*' is a synonym of 'power'.
2. According to Nirukta (VII, 15, 1) '*deva*' and "*devataa*" are synonyms. According to Śatapatha Braahmana (III, 7, 3, 10) '*devaaḥ*' means 'the learned'. According to Nirukta '*deva*' also means 'one who gives something to others.' It also means 'one who shines, or blazes'. It also connotes 'one who illuminates'. '*Devaaḥ*' also means 'those whose abode is in the intermediate atmospheric regions."
3. According to Nighantu (II, 3) '*martta*' mean 'a man=a mortal'.
4. '*Aapa*' is devived from the root '*aap* (5, U.) to pervade, to obtain". For 'vital airs' pervade human body hence '*praaṇas*' are called '*aapaḥ*'. '*Vaayu*' is also called '*aapa*' because it pervades every nook and corner of the earth.
5. The word '*prarikvaa*' is derived from the root '*ric* (I, P.) to divide, to leave, to come together' preceded by the prefix '*pra*'.
6. The word "*tvakṣasaa*" is derived from the root '*tvakṣ* (I, P.) to pare, to deminish by little and little'. According to Nighantu (II, 9) '*tvakṣa*' means 'power'.

quality of cutting down the enemies of '*dharma*' sustains (KṢMAḤ)[1] the earth (CA +DIVAḤ) and the heavens. May that (MARUTVAAN) Mighty God, (INDRAḤ) the Master of all power and possessions (BHAVATU) be for (NAḤ) our (UUTII)[2] safety !

INVOCATION

Oh Lord of unlimited might, the limit to Your powers neither the sense organs of the learned, nor the sun nor the vital forces pervading the whole universe and enlivening the living-beings, neither waters nor other forces of nature can ever reach. You, oh God Almighty, pervade completely and directly the whole universe and yet at the same time remain totally distinct from it. Oh Mighty Lord, possessing all powers, You by cutting down the might of the foes of Your divine designs sustain the earth and also the atmospheric regions. Oh '*Indra*', Master of all power and possessions, may You always and everywhere be for our safety !

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1. According to Nighantu (I, 1) "*Kṣmaa*" means 'earth'.
2. '*Uuti*' has been derived from the root '*av* (I, P.) to defend, to protect.'

GLORIFICATION

DESTROYER OF EVIL-DOERS' RICHES

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥३३॥
(ऋ० १ । ७ । ७ । १)

TRANSCRIPTION

JAATAVEDASE SUNAVAAMA SOMAMARAATIIYATO NI
DAHAATI VEDAḤ.
SA NAḤ PARṢADATI DURGAAṆI VIŚVAA NAAVEVA
SINDHUM DURITAATYAGNIḤ. (Ṛg. I, 99, 1)

WORD-MEANING

(SUNAVAAMA) Let us place (JAATAVEDASE)[1] at the disposal of that God [the Knower of all embodied creatures] (SOMAM)[2] all the useful worldly riches we possess. He (NI+DAHAATI) surely, scorches away (VEDAḤ)[3] the wealth (ARAATIIYATAḤ)[4] of those who are inimical towards His Commandments. (SAḤ) That (AGNIḤ) Self-effulgent God (ATI+PARṢAT) by overcoming (DURITAA) all evil (ATI+NAḤ) takes us beyond (VIŚVAA+DURGAAṆI) all difficulties (NAAVA+IVA) like a boat conveniently crossing (SINDHUM) the ocean.

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1. According to Nirukta (VII, 19, 2) "*jaataveda*" means "one who knows all creatures" or "one whom all creatures know" or "one who pervades all creation" or "one who is the owner of all wealth" or "one who possesses all knowledge."
2. The word "*soma*" has been derived from the root "*su* (5, U.) to extract, to distil." All the material world has been extracted from the indistinct '*prakṛti* (material cause) by God and hence it is called '*soma*'.
3. The word "*vedaḥ*' has been derived from the root "*vid* (6, U.) to get, to find." It means 'anything obtained' *i.e.*, material wealth.
4. The word "*araatiiyataḥ*" has been derived from the antithesis of the root '*raa* (2, P.) to give, to bestow,' and means "belonging to those who do not give any thing in charity."

INVOCATION

Oh Supreme Spirit, You are, the Knower of all creatures born in this universe, and are accessible to all everywhere. You are subject of knowledge only of the learned and are immanent in all. You alone are the Owner of the unlimited material wealth and the Possessor of infinite knowledge in this world. This is why, oh Lord, You are known as '*Jaataveda*' ? Oh God Almighty, we place at your disposal, all our possessions which are beneficial for the living world and can be made use of for their welfare. Oh Gracious Lord, we pray You to scorch away completely all the wealth and other possessions of our enemies, and force them to give up the evil ways of life. Kindly be merciful and bring them round to the path of righteousness. Oh God Almighty, be pleased to remove all hurdles from our path to progress and bestow upon us Your imperishable bliss without much further delay. Just, as a boat conveniently ferries the unfathomable ocean and takes its inmates to the other shore, in the same manner, You also, oh Lord, enable us, through Your grace to get over the innumerable hurdles that come in our way as a result of our misdeeds in previous births, so that we may attain final emancipation very soon in this very life !

EXTERMINATOR OF THE WICKED

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥३४॥

(ऋ० १ । ७ । १० । २)

TRANSCRIPTION

SA VAJRABHṚDDASYUHAA BHIIMA UGRAḤ SAHASRACETAAḤ ŚATANIITHA ṚBHVAA.
CAMRIIṢO NA ŚAVASAA PAANCAJANYO MARUTVAANNO BHAVATVINDRA UUTII. (Ṛg. I, 100, 12)

WORD-MEANING

(SAḤ) He who (NA) like (CAMRIISAḤ)[1] the killer of the enemy-hosts is (VAJRABHṚT) the Wielder of '*vajra*'[2] [irrefragable power] and is (DASYUHAA) the Exterminator of '*dasyus*' [the wicked]; He who is (UGRAḤ+BHIIMAḤ) terribly dreadful and is also (SAHASRACETAAḤ) the Possessor of innumerable attributes; He whose (ŚATANIITHAḤ)[3] praises are hundred-fold and who is (PAANCAJANYAḤ) the Creator of the five vital airs; He who is (MARUTVAAN) the Mighty God and is (INDRAḤ) the Master of all power and possessions; may (NAḤ) our (UUTII) safety (BHAVATU) be effected[4](ṚBHVAA+ŚAVASAA)[5] through the infinite power of that Almighty God!

INVOCATION

Oh God Almighty, Exterminator of the wicked, You are the

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1. '*Camu*' means army and the root "*iiṣ*" (1, A.) means "to go," "to kill," "to see." '*Camṛiiṣa*' therefore means 'killer of the armies' of our enemies.
2. According to Nirukta (III, 11, 4) "*vajra*" has been derived from the root '*vṛj* (10, P.) to abandon." Durgaacaarya here says "*vajra* is that which makes living-beings devoid of *praaṇas*."
3. According to Nighantu (III, 9) "*niitha*" means a 'praise-worthy deed'.
4. According to Nirukta (XI, 15, 2) '*ṛbhu*' means "great" or 'unlimited.'
5. According to Nighantu (II, 9) '*śavas*' means 'power'.

Wielder of irrefragable power for the benefit of the good and to the detriment of the evil-doers. Such is, oh Lord, Your inherent Justice-mindedness, This is why, in this world You destroy the wicked and the sinful and strike formidable terror in those who go against Your Law of piety. You alone, oh Lord, are the Possessor of innumerable attributes like true knowledge etc. You alone have the capability to lead Your righteous devotees on to the acquisition of numerous possessions. You alone possess Infinite Lustre of Wisdom and always shed it on all and thus are not only Yourself Supreme but are also the Poesessor of supreme powers. None can, oh God, defeat You even with the help of the greatest armies in as much as by Your inherent might You are the Creator of the five vital powers. Nay, You alone, are the Possessor and the Controller of the mighty physical forces in this universe. We beseech You, oh Master of all power and possessions, safegaurd us from all evil, so that we may not suffer any set-back in our enterprises!

MAY OUR DESIRES BE FULFILLED

सेमं नः काममा पृण गोभिरश्वैः शतक्रतो ।
स्तवाम त्वा स्वाध्यः ॥३५॥ ऋ० १।१।३।१४॥

TRANSCRIPTION

SEMAM NAḤ KAAMAMAA PṚṆA GOBHIRAŚVAIḤ ŚATAKRATO.
STAVAAMA TVAA SVAADHYAḤ. (Ṛg. I, 16, 9)

WORD-MEANING

Oh (ŚATAKRATO)[1] Lord of Infinite Activity, (STAVAAMA) may we glorify (TVAA) you (SVAADHYAḤ)[2] with the right understanding ! (SAḤ) Oh God, (AA+PṚṆA) do fulfil (IMAM) this (KAAMAM) desire (NAḤ) of ours by granting us (GOBHIḤ) good cows and (AŚVAIḤ) horses.

INVOCATTION

Oh Lord of Infinite Activity, it is You who ordains the endless development going on in this world. You are, surely, the Master of unlimited power and are accessible to men only through innumerable acts of piety, such as attaining of right knowledge etc. We beseech You, oh Lord, to fulfil our desires in this very life, by bestowing upon us powerful physical faculties, material wealth and highly developed means of transport and communication and also political sovereignty. Thus having attained right understanding of Your Supreme Divine Power, oh God, we glorify you. We know it well, oh Lord, that in this world none except You can fulfil our hopes. This also is very clear to us that the desires of those who forget You and fix their hopes on other imaginary gods or finite beings are always subverted in this world.

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1. According to Nighantu (II, 1) '*kratu*' means action. Thus "*Śatakratu*" means "One who has one hundred '*kratus*' to His credit". *i.e.* "Lord of Infinite Activity."
2. "*Svaadhaaya*" means study. Hence "*svaadhyaḥ*" means those who do '*svaadhyaaya*' and thus acquire right knowledge.

GLORIFICATION

BESTOWER OF THE HIGHEST BLISS

सोम॑ गी॒र्भिष्ट्वा॑ व॒यं व॒र्द्धया॑मो वचो॒विदः॑ ।
सु॒मृ॒ळी॒को न॒ आ वि॑श ॥३६॥ ऋ० १।६।२१।१॥

TRANSCRIPTION

SOMA GIIRBHIṢṬVAA VAYAM VARDDHAYAAMO VACOVIDAḤ.
SUMṚḶIIKO NA AA VIŚA. (Ṛg. I, 90, 11)

WORD-MEANING

Oh (SOMA)[1] '*Soma*' [Producer of the whole universe], (GIIRBHIḤ) with befitting eulogies, (VAYAM) we (VACOVIDAḤ) the knowers of Your Holy Speech (VARDDHAYAAMAḤ)[2] glorify (TVAA) You. Oh (SUMṚḶIIKAḤ)[3] Bestower of the highest bliss (AA+VIŚA) do enter into (NAḤ) our souls.

INVOCATION

Oh God Almighty, You are '*Soma*', the Producer of the whole universe. We, the knowers of Your Holy Speech, the Vedas, oh Lord, glorify You with befitting eulogies and take You as the Being established in Your Most High Beatific State above all. You alone Oh God, are the Bestower of the highest bliss upon us. We, therefore, beseech You to fill our souls with Your Divine grace, so that, we may get rid of ignorance in this world ! May we through the attainment of true knowledge by Your grace acquire eternal happiness in this very birth !

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1. '*Soma*' here means 'Almighty God'. Here this word has been derived from the root "*su* (1, P.) to beget, to procreate, to possess power or supremacy'.
2. *Varddhayaamaḥ*" is derived from the root "*vṛdh* (7, A.) to grow". It means "we sing the greatness of Yours" *i.e.*, 'we glorify You'.
3. The word "*sumṛḷiikaḥ*" is derived from the root "*mṛḍ* (6, P.) to delight".

MAY YOU SPORTIVELY FILL OUR HEARTS

सोम॑ रार॒न्धि नो॑ हृ॒दि गावो॒ न यव॑से॒ष्वा ।
मर्य॑ इव॒ स्व ओ॒क्ये॑ ॥३७॥ ऋ० १।६।२१।३॥

TRANSCRIPTION

SOMA RAARANDHI NO HṚDI GAAVO NA YAVASEṢVAA.
MARYA IVA SVA OKYE. (Ṛg. I, 91, 13)

WORD-MEANING

Oh (SOMA) '*soma*', Bestower of bliss on human souls, (AA+RAARANDHI) sportively fill (NAḤ) our (HṚDI) hearts (NA) as (GAAVAḤ) cows and other cattle enjoy themselves in (YAVASEṢU) green [pastures] and (IVA) just as (MARYAḤ)[1] a man [mortal] feels happy (SVA) in his own (OKYE)[1] home.

INVOCATION

Oh God Almighty, You are '*Soma*', the Lord Bestower of the noblest bliss. We beseech You, oh Lord, to kindly let Your Divine Self sportively fill our hearts. As cows and other cattle enjoy themselves in the green pastures and just as men feel immensely pleased in their own homes, oh Lord, ever shining in Your Own Lustre, do flood our hearts and souls, treating them as Your own habitat so that, we may acquire true knowledge of Your Being and thus attain the highest bliss in this very existance.

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1. According to Nighantu (II, 3) "*marya*" is a synonym of "man", a mortal.
2. According to Nirukta (III, 3, 1) '*okaḥ*' means "an abode."

ENLARGER OF OUR PROGENY

गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।
सुमित्रः सोम नो भव ॥३८॥ ऋ० १।९१।१२॥

TRANSCRIPTION

GAYASPHAANO AMIIVAHAA VASUVITPUṢṬIVARDHANAḤ.
SUMITRAḤ SOMA NO BHAVAA. (Ṛg. I, 91, 12)

WORD-MEANING

Oh (SOMA) Bestower of true bliss, You are (GAYASPHAANAḤ)[1] the Increaser of our progeny etc. You are (AMIIVAHAA)[2] the Dispeller of our physical and mental ailments and are also (VASUVIT) the Knower of natural entities like earth [the abode of all creatures]. You are (PUṢṬIVARDHANAḤ) the Promoter of our stamina. May You (BHAVA) be (NAḤ) our (SUMITRAḤ) True Friend!

INVOCATION

Oh God Almighty, You are '*Soma*', the Lord Bestower of true happiness on mankind. It is You who is the Enlarger of our progeny and wealth in this world. It is You who is the Extender of our sovereignty and national territory. You are the Dispeller of all our ailments, physical and mental both. You are the Knower of earth and other planets, the great natural entities, the abode of all creatures. All riches in this world, oh Lord, are at Your disposal. You are not only Omniscient but also Imparter of the knowledge to

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1. According to Nighantu (II, 2) '*gaya*' means "progeny." According to Nighantu (II, 10) '*gaya*' means "wealth." According to Nighantu (III, 4) '*gaya*' means "*abode*."

2. According to Durgaacaarya (on Nirukta VI, 12, 2) "*amiiva*" means 'a germ'. It is perhapr the same as '*amoeba*' of the Greeks meaning "Protozoa". This is why Durgaacaarya (on Nirukta X, 17, 1) interprets '*amiivahaa*' as the "dispeller of ailments."

all. You are, oh God, the Promoter of our physical, organical, mental and spiritual stamina. You are the Friend of all. We entreat You, oh Lord Donor of happiness and Creator of the whole universe, to be our intimate friend and well-wisher. Kindly make us the true friends and well-wishers of all creatures, remaining at the same time in inseparable companionship with You.

PRAYER

MAY ALL EVIL BE EXPELLED FROM US

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥६॥ ऋ० १।९७।६॥

TRANSCRIPTION

TVAM HI VIŚVATOMUKHA VIŚVATAḤ PARIBHUURASI.
APA NAḤ ŚOŚUCADAGHAM. (Ṛg. I, 97, 6)

WORD-MEANING

Oh God, (TVAM+HI) You alone (ASI) are (PARIBHUUḤ) Immanent (VIŚVATAḤ) in every thing and thus (VIŚVATOMUKHAḤ) You have Your face everywhere. Kindly (APA+ŚOŚUCAT)[1] expel (NAḤ) from us all (AGHAM)[2] evil.

INVOCATION

Oh God, Self-effulgent Supreme Spirit, being immanent in everything You do pervade the whole universe. Oh '*Viśvatomukha*', You have Your face everywhere, in as much as, from Your abode in the soul within the human heart, You teach the truth to every man and woman through Your inherent power. Oh Most Merciful Lord, we beseech You to expel from us all inclinations to evil so that, we may become devoid of sins and remain always devoted to You by sincerely adhering to Your Commandments.

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1. '*Śośucat*' has been derived from the root '*śuc* (4, U.) to be pure.' The prefix '*apa*' here has been used in the sense of "taking way."
2. '*Agha*' has been derived from the root '*amgh*' (1, A.) to blame,' According to Nirukta (VI, 11, 1)it mean 'destroyer of virtues.'

FIRST CAUSE OF THE UNIVERSE

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥४०॥
(ऋ० १ । ७ । ३ । ३)

TRANSCRIPTION

TAMIIḶATA PRATHAMAM YAJNASAADHAM VIŚA AARIIRAAHUTAMṚNJASAANAM.
UURJAḤ PUTRAM BHARATAM SṚPRADAANUM DEVAA AGNIM DHAARAYANDRAVIṆODAAM. (Ṛg. I, 96. 3)

WORD-MEANING

Oh you devotees, (IIḶATA) glorify (TAM) that God (PRATHAMAM) who exists there before the world is created (YAJNASAADHAM) and who is the Accomplisher of the *'yajna'* [universe]. Oh you (VIŚAḤ)[1] people, (AARIIḤ) resort to Him (AAHUTAM) who is invoked by (ṚNJASAANAM)[2] the learned and is (UURJAḤ+PUTRAM[3]+BHARATAM)[4] the Protector and the Sustainer of our energy and (SṚPRADAANUM)[5] who is also the Imparter of activity to the whole universe. (DEVAAḤ) The learned (DHAARAYAN) bear (DRAVIṆODAAM)[6] Him, who is the Conferrer of the necessary means of life (AGNIM) as *'Agni,'* the Ideal in their routine.

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1. According to Nighantu (II, 3) "*viśaḥ*" means 'masses.'
2. According to Nirukta (VI, 21, 3) "*ṛnj*" means 'to embelish. to decorate, to ornament.'
3. *'Putra'* has been derived from the root "*trai* (1, A.) to protect,' preceded by the word *'puru'* meaning 'much' (*vide* Nirukta II, 11, 1).
4. "*Bharata*" has been derived from the root '*bhṛ*' (3, U.) to support."
5. "*Sṛpradaanu*" has been derived from the root '*sṛp* (1, P.) to creep. to go' (vide Nirukta VI, 17, 1). It means "one who gives the power to move."
6. According to Nirukta (VIII, 1, 1) *'draviṇodaa'* means "giver of wealth and power."

ELUCIDATION

Oh devotees, glorify that God Almighty, who exists there before the rest of the creation comes in to being—the creation whose first cause He Himself is. It is He who is the Accomplisher of all '*yajnas*' including this world and is the Creator of all. Oh you people, let us acknowledge Him as our Master and worship Him as such. To Him all invoke for help. To Him the learned attain by acquiring true knowledge and in Him they all revel. He is the Protector of this universe including the earth and other planets. He is the cause of all advancement, in this world. He is the main source of energy and food and is the Life-sap of our composite physical nature and also the Sustainer of all these. It is He who imparts activity to the whole world and gives understanding to all living-beings. To Him the learned and the righteous call '*Agni*', the Progress-inspiring God and to Him alone do they bear in their examplary lives. It is He alone who confers upon us all the means necessary for life such as food, water etc., including true knowledge. None of us in this universe should worship any one else in preference to Him.

MAY HE COME TO OUR SUCCOUR

तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥४१॥
(ऋ० १ । ७ । ९ । २)

TRANSCRIPTION

TAMUUTAYO RAṆAYANCHUURASAATAU TAM KṢEMASYA
KṢITAYAḤ KṚṆVATA TRAAM.
SA VIŚVASYA KARUṆASYEŚA EKO MARUTVAANNO
BHAVATVINDRA UUTII. (Ṛg. I, 100, 7)

WORD-MEANING

Oh (KṢITAYAḤ)[1] devotees, for your safety (ŚUURASAATAU)[2] in the battles [wherein the brave lay down their lives], (RAṆAYAN) do repeat (UUTAYAḤ) prayers (TAM) to Him and (KṚṆVATA) do make (TAM) Him (TRAAM) the Saviour of (KṢEMASYA) Your welfare. (SAḤ) He is (EKAḤ) the one (IIŚE) who has the power to have (KARUṆASYA) compassion on (VIŚVASYA) the whole universe. May He who is (MARUTVAAN) the Mighty God and is (INDRAḤ) the Master of all power and possessions, (BHAVATU) be for (NAḤ) our (UUTII) safety.

ELUCIDATION

Oh you devotees, by taking refuge with *'Indra'*, the Almighty God and by entreating Him for Your succour at times of need, You will get immense power to face the odds and effective protection against all kinds of harm and many other such advantages. Surely, He will endow You with the necessary strength to face Your foes, in

1. According to Nighantu (II, 3) '*kṣitayaḥ*' means "masses."
2. According to Nighantu (II, 17) '*śuurasaatau*' means a "battle"

a sportsmanlike spirit on the battle-field, all of you being knit together by the bonds of mutual love and amity. Oh you brave men, make Him Protector of Your welfare, so that, you may never have to face discomfiture in this life. He is the One that has the power to have compassion and disburse His favours on the whole universe and there is none else like Him. May that Almighty God, the Master of vital airs, physical forces and the hosts of creatures etc., in this world, have pity upon us! May He save us from all types of calamities, so that, we may never have to accept defeat from any quarter in this world!

CREATOR OF THE UNIVERSE

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥४२॥

(ऋ० १ । ७ । ३ । २)

TRANSCRIPTION

SA PUURVAYAA NIVIDAA KAVYATAAYORIMAAḤ PRAJAA AJANAYANMANUUNAAM.
VIVASVATAA CAKṢASAA DYAAMAPAŚCA DEVAA AGNIM DHAARAYANDRAVIṆODAAM. (Ṛg. I, 96, 2)

WORD-MEANING

Oh devotees, (SAḤ) that God Almighty (AJANAYAT) created (MANUU-NAAM)[1] for the benefit of mankind (PUURVAYAA) the ancient (KAVYATAA)[2] poetry, (NIVIDAA)[3] the Vedas along with all (IMAAḤ) these (PRAJAAḤ) creatures and (VIVASVATAA)[4] the sun, (CAKṢASAA) the instrument of visuality along with (DYAAM) the space (CA) and (APAḤ)[5] the planets (AAYOḤ)[6] from the original source. (DEVAAḤ) The wise (DHAARAYAN) uphold (DRAVIṆODAAM)[7] that Conferrer of necessary means of life (AGNIM) as '*Agni*,' the Ideal in their daily routine.

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1. According to Nirukta (XII, 33, 4) '*manu*' is derived from the root "*man* (8, A.) to consider," It means a 'man', for only men act after due consideration.
2. '*Kavyataa*' has been derived from the root '*kav*' which according to Nighantu (II, 14) means "to go."
3. According to Nighantu (I, 11) "*nivit*" means "speech (Holy speech=the Vedas)."
4. According to Durgaacaarya (on Nirukta VII, 27, 1) '*vivasvaan*' means the 'sun.'
5. According to Nighantu (I, 3) "*aapaḥ*" means "intermediate regions." In the secondary sense of the word it means "all planets which exist in the intermediate regions."
6. "*Aayu*" has been derived from the root '*i* (2, P.) to go.' It means 'material cause of the creation.'
7. According to Nirukta (VIII, 1, 1) '*draviṇa*' means "wealth" or "power."

ELUCIDATION

Oh devotees, that Almighty God, the Most Ancient One, possessing truthfulness and many other such attributes exists there from all eternity. Even in the beginning of the universe when nothing else that we see today does come into being that Omnipotent Lord, Lustrous with the Light of Omniscience cogitates over the starting of the process of creation. With this object in view and also for the purpose of regulating mutual relationship between various types of creatures—human beings, animals and others—of His creation, He through His All-Knowingness reveals the Vedas, embodying the basic principles of all the sciences. Side by side that Almighty God creates the originals of human race endowed with the faculty of resorting to action only after due consideration and reasoning and also the originals of the animal and the plant world, who are altogether devoid of this instinct. Thus from human beings who are thoughtful in actions He alone deserves adoration. He is the Creator of even Lustrous entities like the sun and the moon and also of the planets like the earth and other heavenly bodies. It is He who through His Omnipotence ordains spheres of special types of happiness called the '*Svarga*' to be enjoyed by the fortunate, as well as spheres of special types of miseries called the '*Naraka*' for the tribulation of the unfortunate. To that Almighty God whose Nature constitutes Absolute Being, Absolute Intelligence and Absolute Bliss and who is the Bestower of riches and true knowledge, the learned and the righteous call "*Agni*" and to Him alone do they uphold in their examplary careers. He alone and none else, is worthy of being adorned by all thoughtful human beings.

PRAYER

MAY WE HAVE IMMENSE WEALTH

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्ण्या रुज ॥४३॥
(ऋ० १।७।१४।४)

TRANSCRIPTION

VAYAM JAYEMA TVAYAA YUJAA VṚTAMASMAAKAMAMŚAMUDAVAA BHARE BHARE.
ASMABHYAMINDRA VARIVAḤ SUGAM KṚDHI PRA ŚATRUUṆAAM MAGHAVANVṚṢṆYAA RUJA. (Ṛg. I, 102, 4)

WORD-MEANING

Oh (INDRA) Master of all power and possessions, may (VAYAM) we (JAYEM) conquer (TVAYAA+YUJAA) in unison with you. Oh Lord, (UT+AVA) safeguard (ASMAAKAM) our (VṚTAM) alloted (AMŚAM)[1] portion of good things (BHARE+BHARE)[2] in each and every struggle of our life. Kindly (SUGAM+KṚDHI) make easily accessible (ASMABHYAM) to us (VARIVAḤ)[3] all the best things in your creation. (MAGHAVAN) Oh Mighty God, (PRA+RUJA) smite grievously (VṚṢṆYAA) the power (ŚATRUUṆAAM) of our foes.

INVOCATION

Oh Supreme Spirit, Master of all power and possessions, in unison with You and with Your help, may we subdue our corrupt enemies who have already been encircled by our forces! Oh Over-Lord of all earthly lords, in all our wars with our foes condescend to

1. According to Nirukta (XII, 36, 1 and II, 5, 5) "*amś*" means 'anything which contributes to one's welfare.' It connotes wealth, means of transport, weapons and stocks of goods etc.
2. According to Nighantu (II, 17) "*bhara*" means 'a battle.'
3. According to Nighantu (II, 9) "*variva*" means 'wealth.'

protect our forces thoroughly so that, in no encounter shall we have to face defeat through our weaknesses. Those whom You help, oh God, are victorious everywhere. Oh Mighty Lord, do strike down and destroy the power of our enemies and make easily accessible the imperial sovereign sway and immense wealth for us ensuing therefrom. May our riches and our kingdom ever increase in this world by Your grace!

GLORIFICATION

OVERLORD OF THE WHOLE UNIVERSE

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।
इन्द्रो यो दस्यूँरधराँ अवातिरन् मरुत्वन्तं सख्याय हवामहे ॥४४॥

(ऋ० १ । ७ । १२ । ५)

TRANSCRIPTION

YO VIŚVASYA JAGATAḤ PRAAṆATASPATIRYO BRAHMAṆE PRATHAMO GAA AVINDAT.
INDRO YO DASYUUMRADHARAAM AVAATIRAN MARUTVANTAM SAKHYAAYA HAVAAMAHE.

(Ṛg. I, 101, 5)

WORD-MEANING

Oh devotees, let us (HAVAAMAHE) invoke (SAKHYAAYA) for friendship (MARUTVANTAM) the Master of infinite power (INDRAḤ) '*Indra*,' the Mighty Lord, for (YAḤ) He is (PATIḤ) the Ruler of the (VIŚVASYA) whole universe comprising of (JAGATAḤ) the inanimate and (PRAAṆATAḤ) the living world and is (PRATHAMAḤ) the first of all in this universe. It is He who (AVINDAT) confers upon (BRAHMAṆE) the learned (GAAḤ)[1] the sway over earth (YAḤ) and it is He who [2](ADHARAAN+AVAATIRAT) keeps in despicable state (DASYUUN)[3] the evil-minded people.

ELUCIDATION

Oh you devotees, let us invoke for friendship that Almighty God who has been existent much before the creation of the world

1. According to Nirukta (II, 5, 2) "*gau*" means 'earth.' Here it connotes 'sway over earth.'
2. According to Nirukta (II, 11, 1) "*adhara*" is "one who goes down and down."
3. According to Nirukta (VII, 23, 1) "*dasyu*" is 'one who through his inferior actions impairs the social strength of the masses.'

from all eternity; who is the Overlord and the Protector of the whole universe comprising of the inanimate and immovable and the animate and moving creation; who lays down the commandment that only the learned and the wise should have dominion over the earth; who is the Master of all power and possessions; who brings down the wicked and the oppressors and ultimately exterminates them. Oh brethren, let us join together and with our hearts overflowing with true fervour pray for assistance to that Lord of Infinite Power. May He condescend to favour us with His companionship ! We are sure He will undoubtedly, bless us quickly with His Divine friendship.

BESTOW YOUR FELICITY UPON US

मृळा नो॑ रुद्रोत नो॒ मय॑स्कृधि क्ष॒यद्वी॑राय॒ नम॑सा विधेम ते ।
यच्छं च॒ योश्च॒ मनु॑राये॒जे पि॒ता तद॑श्याम॒ तव॑ रुद्र॒ प्रणी॑तिषु ॥४५॥
(ऋ० १।८।५।२)

TRANSCRIPTION

MṚḶAA NO RUDROTA NO MAYASKṚDHI KṢAYADVIIRAAYA
NAMASAA VIDHEMA TE.
YACCHAM CA YOŚCA MANURAAYEJE PITAA TADAŚYAAMA
TAVA RUDRA PRAṆIITIṢU. (Ṛg. 1, 114, 2)

WORD-MEANING

Oh (RUDRA)[1] Fear-inspiring God, (NAḤ+MṚḶA) come to our succour (UTA) and (NAḤ+MAYAḤ[2]+KṚDHI) bestow Your felicity upon us. (NAMASAA+VIDHEMA) We pay homage (TE) to You. (KṢAYADVIIRAAYA) the Subjugator of the opponents of Your law of piety. Oh God, (AAYEJE) bestowing of (ŚAM) happiness upon us (CA+YOḤ[3]+CA) and taking away of unhappiness from us by You in this world are just (YAT) like the acts of a (MANUḤ)[4] thoughtful (PITAA) father for his offsprings. Oh (RUDRA) Dreadful One (TAVA+PRAṆIITIṢU) by obeisance to Your Commadments (AŚYAAMA) may we enjoy (TAT) those benefits!

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1. According to Nirukta (X, 5, 2) "*Rudra*" is he who makes his opponents to weep *i.e.*, one who is terror-inspiring.
2. According to Nighantu (III, 6) "*maya*" means 'happiness'
3. The word "*yoḥ*" has been derived from the root "*yu* (2, P.) to join, to separate." Here it has been used in the latter sense and connotes "taking away of unhappiness."
4. The word "*manu*" has been derived from the root "*man* (8, A.) to consider, to esteem."

INVOCATION

Oh God Almighty, You are Terror-inspiring for the wicked. Do come to our succour and bestow Your felicity upon us. Propitiating You with obeisance, we beseech You, oh Subjugator of the opponents of Your law of piety, to protect us in every possible way. Oh Fearful and Awe-inspiring Lord, just like a father having regard for the welfare and safety of his offsprings from all ills, You vouchsafe to us Your protection whenever we, our progeny and dependents stand in need of it. Oh Chastiser of the wicked, leading lives according to Your Commandments, may we by Your grace enjoy the benefits of sovereign imperial sway established and sustained by the brave on this earth!

ALL-SUSTAINING GOD

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥४६॥
(ऋ० १।५।१९।३)

TRANSCRIPTION

DEVO NA YAḤ PṚTHIVIIM VIŚVADHAAYAA UPAKṢETI
HITAMITRO NA RAAJAA.
PURAḤSADAḤ ŚARMASADO NA VIIRAA ANAVADYAA
PATIJUṢṬEVA NAARII. (Ṛg. I, 73, 3)

WORD-MEANING

Oh you learned people, only (NA+VIIRAAḤ) such valorous (PURAḤ-SADAḤ) devotees (YAḤ) who (UPAKṢETI) look upon that (PṚTHIVIIM+NA) Earth-like, (VIŚVADHAAYAA) All-sustaing (DEVAḤ) God, just (NA) like (RAA-JAA) a king (HITAMITRAḤ) habituated to do good to his friends [1](ŚARMA-SADAḤ) are in enjoyment of true bliss which is the privilege of (IVA) such (NAARII) women (ANAVADYAA) of unimpeachable conduct (PATIJUṢṬAA) who are devoted to their husbands.

ELUCIDATION

Oh learned brethren, the Almighty God illuminates the whole universe from within and without like the sun flooding the earth all over with his lustre. It is He who creates the earth and other planets and is supporting them also. He is the Source and Abode of the Divine force that keeps the whole world going. He, in fact, is the Friend of all. Just as a benevolent king ruling over his subjects takes special care to safeguard their interests, likewise the God Almighty

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1 According to Nighantu (III, 6) "*śarma*" means 'happiness' or 'bliss'.

alone and none else, is the True Protector of the mankind. In this world ordained by Him, only those who feel themselves face to face with God enjoy true and lasting happiness. As a son enjoys life in his parent's house without any fear and hinderance, in the same way the devotees of God ever live in happiness in this universe quite undisturbed. Persons who serve God with undivided mind like virtuous and devoted wives serving their husbands with their bodies, minds and wealth without reservation, attain the highest bliss in this world. Come brethren, let us with true zeal and fervour, devote ourselves to the service of the Almighty God, so that, we may be blessd with the attainment of Supreme Bliss in this very existence.

MAY THE ETERNAL VEDIC SPEECH PROTECT US

सा मां सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन्नहानि च ।
विश्वमन्यन्नि विशते यदेजति विश्वाहापो विश्वाहोदेति सूर्यः ॥४७॥
(ऋ० ७।८।१२।२)

TRANSCRIPTION

SAA MAA SATYOKTIḤ PARI PAATU VIŚVATO DYAAVAA
CA YATRA TATANANNAHAANI CA.
VIŚVAMANYANNI VIŚATE YADEJATI VIŚVAAHAAPO
VIŚVAAHODETI SUURYAḤ. (Ṛg. X, 37, 2)

WORD-MEANING

May (SAA) that (SATYAA+UKTIḤ) Eternal Vedic Speech (PARI+PAATU) protect (MAA) us (VIŚVATAḤ) from all around (YATRA)—the Speech according to which [1](DYAAVAA+CA+AHAANI[2]+CA) day and night (TATANAN) are set on foot everywhere and (VIŚVAM) this universe (NI+VIŚATE) enters into (ANYAT) another one. (YAT) When this universe (EJATI) animates whosoever is (VIŚVAAHAA)[3] inimically inclined towards the world, oh God, You (APAḤ)[4] exterminate him. (SUURYAḤ) Self-manifesting God (VIŚVAAHAA) is always (UDETI) manifest in the world.

1. According to Nirukta (II, 20, 1) the word "*dyaavaa*" has been derived from the root 'dyut (1, A.) to shine.'
2. According to Nirukta (II, 20, 3) the word "*ahaani*" has been derived from the root "*hṛ* (1, U.) to take, to draw, to win, to obtain" preceded by the prefix "*aa*". "*Aa+hṛ*" means 'doing, transacting'. The period during which various jobs are transacted is called "*ahaḥ*".
3. The word "*viśvaahaa*" comes in the Mantra at two places. At one place it means "destroyer of anything and every thing". At the other place this word connotes "on all days" *i.e.*, "always".
4. The prefix '*apa*' has been used here as a noun suggesting extermination.

INVOCATION

Oh God, Saviour of all, may that veracious Law of Yours which we have observed in our daily life, protect us from the whole world, keeping us ever aloof from evil deeds, so that, we may never be inclined to commit sin and thus be able to attain heavenly bliss ! Oh Lord, protect us from all troubles in this Divine creation of Yours in which the sun and the other planets have been made to function regularly as a result of which day and night come into being. When this whole universe, which is distinct from You, through Your power returns to its primordial state, then also we beseech You, oh God, to protect us from all untoward incidents. When this universe, lying in chaos in its dissolved atomic state, is called back again into creation by You and reassumes this visible form then also, oh God, kindly protect us from all evils. Whosoever is inimically inclined towords this world and as such injures it, oh Mighty Lord, do exterminate him altogether. Surely, no evil being can face You, the Maker, the Sustainer and the Destroyer of the whole universe, by Your own inherent might. You are Manifest in the whole universe, by Your own might illuminating it along with everything else in it. Oh Merciful Lord, kindly dispel all our ignorance by letting the sun of true knowledge rise and shine in our hearts and making us completely enlightened in this way, by Your grace.

WISER THAN THE WISEST

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥४८॥

(ऋ० १ । ६ । ३२ । ३)

TRANSCRIPTION

DEVO DEVAANAAMASI MITRO ADBHUTO
VASURVASUUNAAMASI CAARURADHVARE.
ŚARMANTSYAAMA TAVA SAPRATHASTAME-GNE
SAKHYE MAA RIṢAAMAA VAYAM TAVA.

(Ṛg. I, 94, 13)

WORD-MEANING

Oh (AGNE) Effulgent God, You (ASI) are (DEVAḤ) Wiser than (DEVAANAAM) the wisest and (ADBHUTAḤ) the Most Wonderful (MITRAḤ) Friend of all. You (ASI) are (VASUḤ)[1] the abode of the (VASUUNAAM) abodes [great entities like the earth]. You are (CAARUḤ) the most conspicuous in (TAVA) Your (ADHVARE) great works. May (VAYAM) we (SYAAMA) be established (ŚARMAN) in the shelter of Your (SAPRATHASTAME)[2] Infinite Providence and may we (MAA+RIṢAAMA) never be wanting (TAVA) in Your (SAKHYE) Divine Friendship.

INVOCATION

Oh Self-effulgent God, You are Wiser than the wisest and are the Bestower of supreme bliss on the learned and the righteous. Oh

1. According to Nirukta (XII, 41, 2) the word '*vasu*' has been derived from the root '*vas* (1, P.) to dwell' or "*vas* (2, A.) to wear, to put on."
2. "*Prathas*" has been derived from the root "*prath* (1, A.) to increase". According to Nirukta (VI, 7, 12) '*sapratha*' means 'wide' or 'spacious'.

Lord, Your Being is the most wonderful in this world and You are the Friend who imparts felicity to all human beings. You are the abode of great entities like the earth which in turn are the dwelling places of all living creatures. You are most resplendently conspicuous in all '*adhvaras*', the great works meant for imparting true knowledge to humanity. Not only that, You are the Imparter of beauty to all these great works also. Oh Supreme Spirit, may we, by Your grace, be firmly established in the shelter of Your Infinite and Divine Friendship. May we be never wanting in friendly feelings towards one another, so that, we may not at all, have to come to grief in this life!

MAY YOU NEVER ABANDON US

मा नो॑ वधीरिन्द्र॒ मा परा॑ दा॒ मा नः॑ प्रि॒या भोज॑नानि॒ प्र मो॑षीः ।
आ॒ण्डा मा नो॑ मघवञ्छक्र॒ निर्भे॒न्मा नः॒ पात्रा॑ भेत्स॒हजा॑नुषाणि ॥४६॥
(ऋ० १।७।१६।३)

TRANSCRIPTION

MAA NO VADHIIRINDRA MAA PARAA DAA MAA NAḤ PRIYAA BHOJANAANI PRA MOṢIIḤ.
AAṆḌAA MAA NO MAGHAVANCHAKRA NIRBHENMAA NAḤ PAATRAA BHETSAHAJAANUṢAAṆI. (Ṛg. I, 104, 8)

WORD-MEANING

Oh (INDRA) Master of all power and possessions, (MAA+NAḤ+VADHIIḤ)[1] may You not deprive us of life, (MAA+PARAA+DAAḤ)[2] may You never abandon us, (MAA+PRA+MOṢIIḤ) may You not dispossess (NAḤ) us of (PRIYAAḤ+BHOJANAANI) dear objects of our life's enjoyment. Oh [3](MAGHAVAN+ŚAKRA)[4] Capable and Mighty God, (MAA+NIRBHET) may You not shatter (NAḤ) our (AAṆḌAAḤ) offsprings, while they are still in embryonic stage, (MAA+BHET) may You not tear away from us (PAATRAAḤ) worthy (SAHAJAANUṢAAṆI) relatives (NAḤ) of ours born with us.

INVOCATION

Oh God, Master of all power and possessions, may You not

1. "*Vadhiiḥ*" has been derived from the root "*han* (2, p.) to kill."
2. "*Daaḥ*" has been derived from the root "*daa* (4, P.) to cut,"
3. According to Nirukta (I, 7, 1) "*magha*" has been derived from the root "*mamh*" meaning "to give." Hence anything which can be given is "*magha*". "*Maghavan*" therefore, mean possessor of "*magha*" *i.e.*, wealth or might.
4. '*Śakra*' has been derived from the root "*śak* (5, P.) to be able."

deprive us of life by withholding the support of Providence ! May You never abandon us ! May You not dispossess us of the dear objects of our life's enjoyment ! Oh Mighty God, capable of doing all in this world, may you not shatter our offspings while they are still in embryonic stage ! May you not dispossess us of our utencils of gold etc., kept by us for taking food and also other costly and valuable articles of life ! May You not tear away from us our relatives born with us in our families and also those of our friends who have real and natural attachment for us ! Oh Lord, we beseech you for their safety. Kindly protect them all in this world.

DO NOT AFFLICT OUR DEAR ONES

मा नो॑ म॒हान्त॑मु॒त मा नो॑ अर्भ॒कं मा न॒ उक्ष॑न्तमु॒त मा न॑ उक्षि॒तम् ।
मा नो॑ वधीः पि॒तरं॒ मोत मा॒तरं॒ मा नः॑ प्रि॒यास्त॒न्वो॑ रुद्र रीरिषः ॥५०॥

(ऋ० १ । ८ । ६ । २)

TRANSCRIPTION

MAA NO MAHAANTAMUTA MAA NO ARBHAKAM MAA NA UKṢANTAMUTA MAA NA UKṢITAM.
MAA NO VADHIIḤ PITARAM MOTA MAATARAM MAA NAḤ PRIYAASTANVO RUDRA RIIRIṢAḤ. (Ṛg. I, 114, 7)

WORD-MEANING

Oh (RUDRA)[1] God, Destroyer of evil, may You (MAA) not (VADHIIḤ) deprive us of (NAḤ) our (MAHAANTAM) elders [before their full span of life is run] (UTA) and may You (MAA) not deprive us of (NAḤ) our (ARBHAKAM)[2] children. May You (MAA) not deprive (NAḤ) our society of (UKṢANTAM)[3] robust men (UTA) and may You (MAA) not deprive (NAḤ) our households of (UKṢITAM)[4] children in embryo. May You (MAA+MAA) not take away (NAḤ) our (PITARAM) fathers (UTA) and our (MAATARAM) mothers. Oh Lord, may You (MAA) not (RIIRIṢAḤ) cause any affliction to (NAḤ) our (PRIYAAḤ) dear (TANVAḤ) persons [bodies].

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1. According to Nirukta (X; 5, 2) "*rudra*" has been derived from the root "*rud*" (2, P.) to weep, to cry." It means "One who makes evil-doers to weep."
2. According to Nighantu (III, 2) "*arbhaka*" means "small". Here it means "small children".
3. According to Nirukta (XII, 9, 1) "*ukṣantam*" has been derived from the root "*ukṣ*" meaning "to grow, to increase, to develop." Here it mean "developed men =young men."
4. The word "*ukṣitam*" has been derived from the root "*ukṣ* (1, P.) to sprinkle, to wet, to impregnate." Here it means "an embryo=a foetus."

INVOCATION

Oh, God, Destroyer of evil, may You not deprive us of our great ones, elders in experience and age both, before their full span of life is run ! May You not deprive us of our children—boys and girls—of tender age ! May You not deprive our society of robust men and women capable of raising good progeny ! May You not deprive our households of children in embryo ! May You not take away fathers and mothers from those of us who still need their parents' caressing ! Oh Lord Merciful, may You not cause any affliction to our dear bodies and to the persons of those who are near and dear to us !

CHASTISER OF THE WICKED

मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥५१॥
(ऋ० १ । ८ । ६ । ३)

TRANSCRIPTION

MAA NASTOKE TANAYE MAA NA AAYAU MAA NO GOṢU
MAA NO AŚVEṢU RIIRIṢAḤ.
VIIRAANMAA NO RUDRA BHAAMITO
VADHIIRHAVIṢMANTAḤ SADAMITTVAA HAVAAMAHE.
(Ṛg. I, 114, 8)

WORD-MEANING

Oh (RUDRA) God, Destroyer of evil, (MAA+RIIRIṢAḤ+VADHIIḤ) may You not wrathfully cause any suffering to (NAḤ) our (TOKE)[1] sons and daughters and to our (TANAYE)[2] grandsons and grand-daughters. (MAA+MAA+MAA) May You not cause any damage to (NAḤ) our (AAYAU) lives and to the lives of (NAḤ+NAḤ) our (GOṢU) cows, and (AŚVEṢU) horses. (BHAAMITAḤ+MAA) May You not out of anger deprive us of (NAḤ+VIIRAAN) our valorous men. Oh God, (HAVIṢMANTAḤ) possessing wealth earned through right means and doing pious deeds, we shall (SADAM+IT) constantly (HAVAAMAHE) invoke (TVAA) You.

INVOCATION

Oh God Almighty, You are the Destroyer of evil in the world.

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1. According to Nighantu (II, 2) "*toka*" means 'a child.' It connotes "sons and daughters."
2. According to Nighantu (II, 2) "*tanaya*" also means 'a child=an offspring.' It here connotes "grandsons and grand-daughters."

May You not cause any suffering to our sons and daughters and also to our grandsons and grand-daughters ! May You not cause any damage to our own lives and to the lives of our cows, horses and other cattle ! Oh Lord, Chastiser of the wicked, may You not wrathfully deprive us of our valorous men ! Possessing wealth earned through good means and performing deeds that are righteous, we constantly invoke You, oh God, for help and guidance. Oh Lord, do condescend to listen to our entreaties and protect our near and dear ones from calamities. Kindly also protect our wealth and property and other movable and inmovable assets too, from decay. May our country, our kingdom, our nation, all of which we offer to You, the Maker and Master of all, remain safe under Your Divine Protection !

TEACH US ONLY AUSPICIOUS THINGS

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद
विश्वतो नः शकुने पुण्यमा वद ॥५२॥ऋ० २।८।१२।२॥

TRANSCRIPTION

UDGAATEVA ŚAKUNE SAAMA GAAYASI BRAHMAPUTRA IVA SAVANEṢU ŚAMSASI.

VṚṢEVA VAAJII ŚIŚUMATIIRAPIITYAA SARVATO NAḤ ŚAKUNE BHADRAMAA VADA VIŚVATO NAḤ ŚAKUNE PUṆYAMAA VADA. (Ṛg. II, 43, 2)

WORD-MEANING

(ŚAKUNE)[1] Oh God Almighty, (UDGAATAA+IVA) like the chanter of '*Saaman*' texts, You (SAAMA+GAAYASI) sing the Psalmody of the harmony of the vast and multifarious universe ; [2](BRAHMAPUTRAḤ+IVA) like the learned Vedic scholar, You (ŚAMSASI) adore [reveal] the true knowledge (SAVANEṢU)[3] in the process of performing various acts of creation. Oh Lord, You are (VṚṢAA) capable, (IVA) likewise (VAAJII) expeditious also in accomplishing all good things. Kindly (ŚIŚUMATIIḤ+API+ITYA) bless us with [virtuous] children. (ŚAKUNE) Oh Almighty God, (NAḤ+AA+VADA) teach us (SARVATAḤ) at all times and everywhere (BHADRAM) what is auspicious and good. (ŚAKUNE) Oh Lord, (NAḤ+AA+VADA) instruct us (VIŚVATAḤ) everywhere and at all times (PUṆYAM) what is sacred and virtuous in this world.

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1. According to Nirukta (IX, 3, 2) God is called "*Śakuni*" for it does good (*śam*) to the living-beings. This word is derived from the root '*śak* (4, U.) to be able, to be powerful.'
2. '*Brahma*' here means "Vedas" and "*Putra*" means "protector." Henee "*brahma-putra*" means those Vedic scholars who devote their lives for the preservation of the Vedic texts and philosophy.
3. According to Nighantu (III, 17) "*savana*" means a "*yajna*."

INVOCATION

Oh God Almighty, like the chanter of '*Saaman*' texts at a '*yajna*', You also sing the Psalmody of the harmony of the vast and multifarious universe in our minds. Vouchsafe us, oh Lord, the true knowledge of Your creation by revealing in our hearts the real meanings of Your Holy Vedic Lore, in the same way, as the learned Vedic scholar interprets the Sacred Texts during various sessions of the Vedic studies, held for the edification of the assembly of the faithful. You are, oh My God, capable of doing right things at the right time and that too expeditiously without any delay. Kindly bless us with very capable and virtuous progeny, so that, we may be able to concentrate on Your adoration undisturbed ! Oh Almighty God, teach us thoroughly, at all times and everywhere, so that, we may understand and accept in our lives only what is auspicious and good and ever refrain from all that is ignoble and bad. Oh Lord Omnipresent, instruct us everywhere and at all times that we may adopt in our lives only what is holy and sanctifying ! May thus, through Your grace, goodness reign supreme everywhere !

MAY WE FOLLOW THE LAW OF RIGHTEOUSNESS

आवदँस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन् वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥५३॥
(ऋ० २ । ८ । १२ । ३)

TRANSCRIPTION

AAVADAMSTVAM ŚAKUNE BHADRAMAA VADA TUUṢṆIIMAASIINAḤ SUMATIM CIKIDDHI NAḤ.
YADUTPATAN VADASI KARKARIRYATHAA BṚHADVADEMA VIDATHE SUVIIRAAḤ. (Ṛg. II, 43, 3)

WORD-MEANING

(ŚAKUNE) Oh God Almighty, thus (AAVADAN) ever teaching us (TVAM) You (AA+VADA) instruct us [reveal to us] (BHADRAM)[1] what is auspicious in this world and also (TUUṢṆIIM+AASIINAḤ) ever sitting in our hearts quietly You give us (SUMATIM) good council. I pray You, oh My Lord,[2] (CIKIDDHI+NAḤ) to make us Your abode and also (YAT+UTPATAN) in the process of elevating us [from the quagmire of the world] (VADASI) teach us all (YATHAA+KARKARIḤ)[3] what is required to be done by us in accordance with our duties. Bless us Lord, that becoming (SUVIIRAAḤ) valorous we may (VIDATHE) in our struggle [of life] (VADEM) uphold (BṚHAT) the high ideals set forth by You in Your Lore.

INVOCATION

Oh God Almighty, in this way ever guiding us regarding what is auspicious in this world, do instruct us fully about salvation, the

1. According to Nirukta (IV, 9, 1) "*bhadram*" is "that which is worth-achieving for the welfare of the living-beings." It is derived from "*abhi+dravaṇiiyam.*"
2. The word "*cikiddhi*" has been derived from the root "*kit* (10, P.) to dwell."
3. The word "*karkari*" has been derived from the root "kṛ (8, U.) to do." It connotes something which should be done, that is, "duty."

ultimate goal of human life which is something of a higher order than the ordinary worldy pleasures. Oh Lord, abiding in our souls quietly impart us the highest learning we stand in need of in this life. Kindly make us Your Divine abode so that, we may be able to attain right knowledge regarding Yourself and Your creation. Thus, trying to elevate us from the quagmire of the world, do condescend to teach us all what is essential in this life, saying as it were : —"Do good ; follow the law of righteousness unrelaxingly ; never swerve from it ; always persevere ; never loose heart and in no case give up efforts." Only then, oh Lord, we can be able to avoid all that is improper and bad and endeavour to fulfil our due obligations towards our fellow-beings. Bless us oh God, that becoming valorous and righteous we may in all our assemblies, our life's struggles, our wars against enemies, our active opposition to the wicked and oppressive people, pray only to You, teach people only about You, glorify only You, adore only You and adopt only You as the Ideal of our life, so that, we may be able to work for the good of our brethren, our country, our nation and enjoy sovereign imperial sway.

SALUTATION TO 'OM', THE SUPREME SOUL WHO IS THE OVERLORD OF ALL THE LORDS IN THIS WORLD.

Thus ends Part I of the '*Aaryaabhivinaya*' composed by Śrii Paramahamsa[1] Parivraajakaacaarya[2] Svaamii[3] Dayaananda[4] Sarasvatii[5], disciple of the great scholar Śrii Paramahamsa Parivraajakaacaarya Svaamii Virajaananda[6] Sarasvatii [and translated into English and given the caption "DEVOTIONAL TEXTS OF THE AARYANS" by Pt. Satyaananda Śaastrii].

End Of First Part

1. "*Paramahamsa*" means 'ascetic of the highest order.'
2. "*Parivraajakaacaarya*" means 'foremost religious vagrant.'
3. "*Svaamii*" means 'spiritual preceptor.'
4. "Dayaananda" means 'one who revels in benevolence (compassion, kindness and merey).'
5. "*Sarasvatii*" mean 'learning incarnate.'
6. 'Virajaananda' means "one who is blissful on account of being devoid of sins (darkness moral and mental both)."

PART II

PEACE PRAYER

ओ३म् सहनाववतु सह नौ भुनक्तु ।
सह वीर्य्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥
ओ३म् शान्तिः शान्तिः शान्तिः ॥१॥
(तैत्तिरीयारण्यक ब्रह्मानन्दवल्ली प्रपा० १० अनु० १)

TRANSCRIPTION

OM SAHANAAVAVATU SAHA NAU BHUNAKTU
SAHA VIIRYYAM KARAVAAVAHAI.

TEJASVI NAAVADHIITAMASTU MAA VIDVIṢAAVAHAI.
OM ŚAANTIḤ ŚAANTIḤ ŚAANTIḤ.

(Taittiriiyaaraṇyaka Brahmaanandavallii Prapaaṭhaka, X Anuvaaka 1).*

WORD-MEANING

Oh God, (NAU+AVATU) may we protect (SAHA) each other. Oh Lord, vouchsafe (NAU) us (BHUNAKTU) to enjoy happiness sharing ungrudingly (SAHA) with each other. May we (KARAVAAVAHAI) make (VIIRYYAM) endeavours in this world co-operating (SAHA) with each other. Oh God, may (NAU+ADHIITAM) our studies [acquired knowledge] (ASTU) be (TEJASVI) glorious [most fruitful]. Oh Master of the universe, (MAA+VIDVIṢAAVAHAI) may we not bear any antipathy towards each other.

* The book 'AARYAABHIVINAYA' (Devotional Texts of the Aaryans) was for the first time published in parts *i.e.*, its Part I and Part II were published separately. Both parts had separate "*mamgalavaakyas*" (peace prayers). This Anuvaaka of the Taittiriiyaaraṇyaka figured in Part II as the "*mamgalavaakya*" and as such is not included in one hundred Vedic texts interpreted by the author in the "Aaryaabhivinaya".

Oh God Almighty, You are the Most Patient One in this world. You tolerate all in this universe without any discrimination. May we, by Your grace, conduct ourselves in such a manner, so as to protect each other's welfare readily and ungrudgingly! May we always worship, glorify and adore You alone, taking You as our Father, Mother, Brother, King, Master, Helper, Benefactor, Friend and Supreme Preceptor! May we not forget You even for a moment and always feel that there is none equal to You or greater than You in this world! By You grace, may our daily life be characterised by sincere mutual love and co-operation, spontaneous regard for each other and intense '*puruṣaartha*' that is, diligence! Oh God, Almighty, give us such a catholic outlook that we may never remain unconcerned at the sight of the sufferings of our brethren and unrelently endeavour to rid our countrymen of all inclinations to heresy and internecine strife, and to promote brotherly love among them!

Oh Lord, vouchsafe us to enjoy supreme bliss with you[1]. Grant us, oh God, a foretaste of Your Supreme bliss even in our earthly existence that, being in healthy enjoyment of life, we may never, even for a moment feel bereft of it. Oh Bountiful God, may we through Your Divine influence and by our great hearty co-operation and unceasing efforts, acquire true knowledge in this world.

Oh God, Infinite Fount of Divine erudition,[2] by Your grace, may we have true and useful education as a result of our efforts to acquire learning and may we become the most learned men in the whole world! May we, through mutual brotherly love, great strength and prowess enjoy sovereign imperial sway without any interference and hindrance from any quarter. Grant us, Oh Lord, Your infinite grace, so that, every body amongst us may be God-fearing and righteous and that by quickly giving up all heresy, falsehood and belief in teachings opposed to Your sacred Vedic Lore, may we acquire unshakable faith in the ancient religion of the Vedas which

1. That is, "in Your company being always in Your proximity"
2. That is "knowledge"

may ultimately result in the wiping off from the face of the earth, all heretical sectarian persuasions, the root cause of all dissensions and animosities among mankind.

Oh Master of the universe, by Your grace, may there be no mutual antipathy, hatred or lack of sympathy amongst us and may we never succumb to these evils in our life. On the contrary, oh Lord, kindly so arrange that we may be ever prepared to devote our physical, mental and financial resources and also even our learning, in fact, our evrything, for the good and happiness of all living-beings.

Oh Most Merciful God, grant us continual enjoyment of great happiness, so that, we may be able to worship You always without any hitch or hindrance. Kindly so arrange that we may get rid of three types of wordly miseries namely, firstly, '*aadhyaatmika*' miseries, that are dependent on our own selves, such as fever or other ailments; secondly, '*aadhibhautika*' miseries, that are caused by some other living-beings, out side us, such as, our human foes, venomous reptiles, tigers and thieves etc., and lastly, '*aadhidaivika*' miseries, that are caused by the great natural phenomena, such as our own minds, the senses, the thermic or the dynamic forces, excessive rainfall, draught, extreme cold and extreme heat etc.*

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* The later portion of the original 'Invocation' has not been translated here as it has no direct connection with the text of the 'Anuvaaka' which is being elucidated here.

UNTOUCHED BY SINS

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् । कविर्मनीषी
परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥२॥
*(य० अध्या० ४० म० ८)

TRANSCRIPTION

SA PARYAGAACCHUKRAMAKAAYAMAVRAṆAMASNAAVIRAM ŚUDDHAMAPAAPAVIDDHAM.

KAVIRMANIIṢII PARIBHUUḤ SVAYAMBHUUḤ[1] YAATHAATATHYATO-RTHAAN

VYADADHAACCHAAŚVATIIBHYAḤ SAMAABHYAḤ.

(Yaj. Adhya. XXXX, Mant. 8)[2]

WORD-MEANING

(SAḤ) He [the Almighty God] (PARI+AGAAT) is pervasive everywhere. (ŚUKRAM)[3] He is the Fashioner [Moulder=Creator] of the whole universe. (AKAAYAM) He is bodiless. [4](AVRAṆAM) He is indivisible. (ASNAAVIRAM) He is devoid of nerves. (SUDDHAM) He is ever pure [free from all kinds of blemishes]. (APAAPAVIDDHAM) He is untouched by sins. (KAVIḤ) All-knowing He is [5](MANIIṢII) the witness to all our intellectual activities. (PARIBHUUḤ) He permeates all space. (SVAYAMBHUUḤ) He is such that there is no first cause of His Being. He (VYADADHAAT) teaches His (ŚAAŚVATIIBHYAḤ) eternal (SAMAABHYAḤ) creatures (ARTHAAN) truth (YAATHAATATHYATAḤ) as it ought to be known.

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1. If '*samdhi*' is effected this 'Ḥ' will change into 'R' as is the case in the original '*Devanaagari*' text.
2. This type of numbering at the end of each Vedic stanza in this part of the compilation has been given to denote the context references. Thus, "Yaj. Adhya. 40 Mant. 8" denotes "Yajurveda Adhyaaya XXXX, Mantra 8".
3. '*Śukra*' has been derived from the root '*śuc*' meaning 'to glow, to shine' (vide Nirukta, VIII, 11, 2 and Nighantu I, 16).
4. '*Vraṇa*' has been derived from the root "*vraṇ* (10, U.) to wound."
5. According to Nighantu (III, 15) '*maniiṣii*' means "a wise man".

The Almighty God is pervasive everywhere like space. He is the Fashioner of the whole universe. He never embodies Himself, in other words, He never incarnates Himself. Being entire,[1] infinite and immutable, He never assumes a form. There is no entity more pervasive than God, hence He can never assume a body. God's Being is indivisible-whole, 'always-the-same',[2] unpierceable, imperforable unshakable and immovable. The piercing and cutting of it being impossible the relation of a part to the whole does not obtain in It. On the same grounds God's 'body'[3] cannot be lashed with nerves, arteries, and veins etc. Being most subtle, God's 'body' cannot be enveloped with anything. God's Being is ever pure. He is free from the impediments of ignorance etc., such as birth and death, joy and sorrow, hunger and thirst and all other such blemishes. Adorer of a Pure Being, surely becomes pure himself, whereas the adorer of an impure being becomes impure himself. God never commits injustice as He is always the Ordainer of Justice. This is why He is called "*Apaapaviddha*" *i.e.*, the One "untouched by sins". God is the Knower of the three "*kaalas*"—past, present and future. He is the Omniscient, the most wise, the depth of whose knowledge none can fathom. Only He fully knows what goes on in the minds of all creatures. It is He who controls all our intellectual activities. God's Being completely permeates all space in all directions and shines above all in glory. He is Self-existent, that is, there is no first cause of His Self such as mother, father, producer etc. On the contrary He Himself is the First Cause of all. That Almighty God has revealed to the people for the Great benefit of mankind, the truth as it ought to be known in the form of the truthful Lore of the four Vedas. God our most compassionate Father, has most graciously set shining in this universe, the sun of His Vedic Lore, for dispelling the darkness of ignorance.

There is no doubt about His being the First Cause of every thing in this universe. This should be admitted by all of us without any hesitation. Then admittedly, He is the First Cause of all '*Vidyaas*' also,

1. That is, always perfectly intact.
2. That is, "unchangeable=uniform".
3. 'Body' here connotes 'Being'.

comprising of the Vedic Lore. God has graciously of His own accord taught humanity the principles of true knowledge. Having given us all things in this world why would He not confer upon us the gift of true knowledge also ? And that excellent gift of true knowledge is the gift of four Vedas, for there are no other books in this world which can be said to contain principles of true knowledge revealed by God. Just as God is the wisest and the most just[1], so are the Vedas. There is no other book in this world which can be said to embody the principles of true knowledge revealed by God like the Vedas, or to be equal to or more profound than the Vedas.

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1. Compare it with Vaiśeṣika Darśana (VI, I, 1) "*Buddhipuurvaa vaakyakṛtiḥ vede*" (The composition of the Vedas is in accordance with the rules of common sense and wisdom). 'Just' here means "Judicious".

PRAYER

MAY WE ALL BEHAVE LIKE FRIENDS

दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ।।३।।
(य० ३६ । १८)

TRANSCRIPTION

DṚTE DṚMHA MAA MITRASYA MAA CAKṢUṢAA SARVAAṆI BHUUTAANI SAMIIKṢANTAAM.
MITRASYAAHAM CAKṢUṢAA SARVAAṆI BHUUTAANI SAMIIKṢE.
MITRASYA CAKṢUṢAA SAMIIKṢAAMAHE. (Yaj. XXXVI, 18)

WORD-MEANING

(DṚTE)[1] Oh Annihilator of concupiscence[2] (MAA+DṚMHA)[3] do lift me up. May (SARVAAṆI+BHUUTAANI) all living-beings (MAA+SAMIIKṢANTAAM) look at me (MITRASYA+CAKṢUṢAA) with the eyes of a friend. (AHAM+SAMIIKṢE) May I also look upon (SARVAAṆI+BHUUTAANI) all animate and inanimate beings (MITRASYA+CAKṢUṢAA) with the eyes of a friend. In short, may all embodied living-beings (SAMIIKṢAAMAHE) look upon one another (MITRASYA+CAKṢUṢAA) with the eyes of friends.

INVOCATION

Oh Almighty God, possessing infinite strength, You are the Annihilator of our concupiscence[2]. Kindly do not let me any longer continue to adopt destructive attitude in life which may result in the dilapidation of great virtues such as right knowledge. On the con-

1. The word "*dṛte*" has been derived from the root "*dṛ* (5, P.) to injure. to harm". It means destroyer of lustful desires.
2. "Concupiscence" means "lustful desires".
3. The word "*dṛmha*" has been derived from the root "*dṛmh* (1, P.) to grow". It is used here in the causal sense. "*Dṛmha*" here means 'kindly make me to grow'.

trary, oh Lord, lift up my soul, mind and senses etc., from sins and through Your grace, permanently establish me firmly in the possession of the most valuable assets namely, right knowledge, truthfulness and such other merits. Oh Most Majestic God, vouchsafe me pious living, wordly riches, fulfilment of great aspirations and foretaste of final emancipation and also the acquisition of learning and technology, so that, I may gain advancement in life. Oh Friend of all, You are immanent in all beings. May all living-beings look at me with the eye of a friend. May all behave towards me like friends and may none bear even the slightest ill-will towards me. Oh Supreme Spirit, by Your grace, may I be rid of all animosity and look upon all animate, and inanimate, moving and immovable beings, with the eye of a friend, considering them all to be as dear to me as my own life and self. In short, may we all embodied living-beings, give up all prejudices and behave towards one another with perfect brotherly love. May nobody amongst us do injustice to any body else.

MULTINOMIAL GOD

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म ताऽआपः स प्रजापतिः ॥४॥ य० ३२।१॥

TRANSCRIPTION

TADEVAAGNISTADAADITYASTADVAAYUSTADU CANDRAMAAḤ. TADEVA ŚUKRAM TADBRAHMA TAA-AAPAḤ SA PRAJAAPATIḤ. (Yaj. XXXII, 1)

WORD-MEANING

(TAT+EVA+AGNIḤ) verily, He is '*Agni*', (TAT+AADITYAḤ) He is '*Aaditya*'[1], (TAT+VAAYUḤ)[2] He is *Vaayu*. (U+TAT+CANDRAMAA) Surely, He is '*Candramaa*'[3], (TAT+EVA+ŚUKRAM) He is '*Śukra*'[4], (TAT+BRAHMA)[5] He is '*Brahma*', (TAAḤ+ AAPAḤ) He is '*Aapa*'[6] and (SAḤ+PRAJAAPATIḤ) He is '*Prajaapati*'.

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1. According to Nirukta (II, 13, 3) "*aaditya*" is one who is lustrous owing to his brilliance". From the root "*do* (4, P.) to cut, to divide" the word "*aditi*" meaning indestructible is formed. From "*aditi*" is derived ""*aaditya*" in this very sense purporting "one who is indestructible".
2. According to Nirukta (X, 1, 3) "*vaayu*" has been derived from the root "*vaa* (2, P.) to blow, to go, to strike, to kill". It means one who is very dynamic.
3. According to Nirukta (XI, 5, 2) "*Candramaa*" is one who moves on viewing others. It has been derived from the root "*cand* (I, P.) to be glad, to shine".
4. The word "*Śukra*" has been derived from the root "*śak* (5, P.) to be able, to endure, to be powerful". It is also derived from "*aaśu+kara*" meaning "one who is swift in actions".
5. "*Brahma*" has been derived from the word "*bṛhat*" meaning great. It connotes one who surpasses all in every respect.
6. According to Nirukta (IX, 26, 2) the word "*aapa*" has been derived from the root "*aapa* (5, P.) to pervade, to obtain."

"*Agni*" is the name of God, the efficient cause of the whole universe. The word "*Agni*" means, the 'Most Excellent' "All-knowledge",[1] 'Fit to be known', the 'Most Worthy of being attained by His very nature', the 'Most Adorable', etc. God is called "*Aaditya*", the 'Indestructible' and the 'Lustrous' because He is not subject to destruction and is lustrous by His Own Nature. God is called "*Vaayu*", the 'Dynamic' because, He is the Supporter of the whole universe and possesses infinite strength and as such is dearer to us even than our very life. God is called "*Candramaa*" the 'Bliss-imparter' because He is Bliss by His very nature and imparts supreme bliss to his devotees. That '*Brahma*' the Supreme Being who is 'All-sentience'[2], is the Maker of the whole universe. This is why He is called '*Śukra*' also. That Infinite Sentient is the Greatest of all. He is the Promoter of the good of His righteous devotees by the bestowal of bliss, wisdom and other merits on them. Being All-knowing and All-pervasive God is called '*Aapa*', the "Omnipresent" meaning 'available to all, at all places and for ever'. He alone and none else is '*Prajaapati*', the Master and Protector of the whole universe. Only to Him and Him alone and none else, shall we regard as the Fulfiller of our aspirations and as our Protector also.

1. That is, One who in His very essence possesses right knowledge to an unsurpassed degree approaching completeness, leaving nothing positive as "unknown" to Him.
2. That is, One who by nature Himself is Sentience. "Sentience" here means 'Consciousness".

PRAYER

MAKE VEDIC TRUTHS PART OF OUR LIFE

ऋचं॒ वाचं॒ प्र प॑द्ये॒ मनो॒ यजुः॒ प्र प॑द्ये॒ साम॑ प्रा॒णं प्रप॑द्ये॒ चक्षुः॒ श्रोत्रं॒
प्र प॑द्ये । वागोजः॑ स॒हौजो॒ मयि॑ प्राणापा॒नौ ॥१॥ य० ३६।१॥

TRANSCRIPTION

ṚCAM VAACAM PRA PADYE MANO YAJUḤ PRA PADYE SAAMA PRAAṆAM PRAPADYE CAKṢUḤ ŚROTRAM PRA PADYE.
VAAGOJAḤ SAHAUJO MAYI PRAAṆAAPAANAU. (Yaj. XXXVI, 1)

WORD-MEANING

Oh God, by Your grace, may I (PRA+PADYE) attain the truths enshrined in (VAACAM+ṚCAM) the Ṛgvaidic texts. May my (MANAḤ) mind (PRA+PADYE) imbibe the real import of (YAJUḤ) the Yajurvaidic texts. May my (PRAAṆAM) vigour (PRAPADYE) attain the Psalmody of the (SAAMA) Saamaveda. Likewise, may I also (PRA+PADYE) acquire healthy (CAKṢUḤ) eyes and (ŚROTRAM) ears by pondering over the Atharvavaidic texts. Thus Oh Lord, by Your grace, may I fully attain (VAAGOJAḤ)[1] eloquence of speech and (SAHAUJAḤ)[2] bodily strength. Oh God Almighty, by Your grace, may I have (MAYI+PRAAṆAAPAANAU) strong inhaling and exhaling powers.

INVOCATION

Oh God, You are the Most Merciful in this world. Kindly show Your mercy to us also. May we, by Your grace, succeed in realising the truths enshrined in the Ṛgveda and attain enough proficiency therein so as to expound them to the masses with great ease.

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1. "*Vaag*" means speech and according to Nighantu (II, 9) "*oja*" means 'power'. Hence "*Vaagoja*" connotes 'eloquence of speech'.

2. '*Saha*' means "endurance". It is derived from the root "*sah* (1, A.) to forbear". "*Oja*" according to Nighantu (II, 9) means 'power'. Hence "*sahauja*" means 'power of endurance' that is, 'bodily strength.'

May our mind become cultured and broadened by cogitating over the real import of the texts of the Yajurveda. In the same manner, may we through meditation be able to conserve enough vitality leading to the determination of the true connotation of the texts of the Saamaveda. Likewise, may we also attain healthy eyes and ears by observing, in the world at large, the truth enshrined in the texts of the Atharvaveda and by constantly pondering over them.

Thus, oh Lord, Knower of one's inner self, may we by Your grace, fully attain the power of persuasive speaking, mental vigour and the scientific thought. Kindly bestow upon us Your infinite grace so that, we may always have enough physical strength, sound health and firmness of character. Oh Sustainer of all living-beings, by Your Divine influence, may our '*Praaṇas*', the superior vital force, the cause of all activities in the upper part of our bodies and "*apaanas*", the inferior vital force, the cause of all movements downward in our bodies last long, lengthen our span and protect our vital parts and be conducive to the cleansing of the sense organs and the purification of the essential primary fluids in our bodies, bringing about perfect health, increased strength, regular growth and smooth working of our whole system.

Having attained such a perfectly healthy state of body, may we, by Your grace, oh God Almighty, be ever happy and fully devoted to the observance of Your Commandments and the practice of Your adoration and meditation.

GLORIFICATION

MAKER OF THE UNIVERSE

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवाऽअमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥६॥ य० ३२।१०॥

TRANSCRIPTION

SA NO BANDHURJANITAA SA VIDHAATAA DHAAMAANI VEDA BHUVANAANI VIŚVAA.
YATRA DEVAA-AMṚTAMAANAŚAANAASTṚTIIYE DHAAMANNADHYAIRAYANTA. (Yaj. XXXII, 10)

WORD-MEANING

(SAḤ+NAḤ+BANDHUḤ) That Almighty God is our kinsman and (JANITAA) Progenitor. (SAḤ+VIDHAATAA) He alone is the Creator of this whole universe. Verily, He alone (VEDA) knows completely (VIŚVAA) the various [1](DHAAMAA-NI+BHUVANAANI)[2] planetary worlds. (YATRA) In that very God, (TṚTIIYE+DHAAMAN) the third sphere of existence, [3](AMṚTAM+AANAŚAANAAḤ) after having attained the state of deathlessness [painlessness] (DEVAAḤ) the learned (ADHI+AIRAYANTA) rightfully stroll.

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1. For etymological meanings of "*dhaamaani*" see foot-notes to Mantra 11 of Part I.
2. For the true import of "*bhuvanaani*" see foot-notes to Mantra 31 of Part I.
3. According to Nirukta (II, 20, 1) "*amṛtam*" means "devoid of death". There are three spheres of existence, namely, the first, the gross corporal sphere of this worldly life on this planet of ours called earth; the second, the subtle material sphere wherein the unliberated soul merges in primordial matter after the cessation of its own gross corporal life or after the cessation of the universe at the end of the current cycle of creation and remains there in a soporiferous* state; and the third, the most subtle spiritual sphere God, the First Cause of all, in His Most Beatific State wherein the emancipated soul revels by its own sweet will.

* The word "soporiferous" means 'causing sleep'. It is a state in which the soul remains asleep. In Sanskṛta it is called "*suṣuptyavasthaa*".

ELUCIDATION

The Almighty God is our kinsman. He is our Helper and the Assuager of our grief. He is our "*Pitaa*", the Protector and the Maintainer, not only of ours alone but also of the whole universe. He is the Maker of this world and the Bestower of success upon us in all our enterprises. None else but only He alone, can bless our undertakings with achievements. That Supreme Being alone is the sole Creator, Supporter and Dissolver of this whole creation. It is He who creates and maintains the various planetary worlds, knowing through direct contact each one of them and every being in them, by His Infinite Omniscience.

What in fact, is that Supreme Lord in whom the learned and the righteous, having attained deathlessness or painlessness, the state of final emancipation ever revel ?

That Most Supreme Being is Omnipresent. He is devoid of all blemishes (such as birth, death and other physical ailments) and possesses infinite bliss in its very essence. He is the most subtle third sphere of existence, with reference to whom space, time and matter have no relevance, wherein the righteous and the learned ones, freed from all shackles and interferences, having attained full enlightenment and having become completely devoid of sins ever revel by their own sweet will and never fall into the ocean of miseries of deaths and births and other physical ailments during the present cycle of creation.

MAY WE BE FREE FROM FEAR

यतो यतः समीहसे ततो नोऽअभयं कुरु ।
शं नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥७॥ य० ३६।२२॥

TRANSCRIPTION

YATO YATAḤ SAMIIHASE TATO NO-ABHAYAM KURU.
ŚAM NAḤ KURU PRAJAABHYO-BHAYAM NAḤ PAŚUBHYAḤ.
(Yaj. XXXVI, 22)

WORD-MEANING

Oh Merciful God, (YATAḤ+YATAḤ) whenever and wherever (SAMIIHASE) You function (TATAḤ+NAḤ+ABHAYAM+KURU) make us free from fear [danger] then and there. (KURU) May there be (ŚAM) happiness (NAḤ) for us and (PRAJAABHYAḤ) for our progeny and (ABHAYAM) fearlessness for (NAḤ) our (PAŚUBHYAḤ) animals etc. everywhere.

INVOCATION

Oh Most Merciful God, may there be no fear for us, by Your grace, in places where Your Presence functions! Oh God, kindly ordain that all sources liable to endanger our persons and properties be rendered harmless by Your Divine influence. May there be nothing but happiness for us from our progeny! May our children and the children of our children also be ever happy by Your grace! May they never be a source of any trouble to us! May we be free from all kinds of disturbances from our cattle even. Oh Lord, vouchsafe that we may have no fear from any body or anything anywhere, at any time. In this way, having been rendered free from all kinds of fear, obstacles and wants, may we always experience the highest bliss by Your grace. May we enjoy sovereign imperial sway and be ever devoted to You in this life!

THE ONLY MEANS TO CONQUER DEATH

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१८॥
(य० ३१ । १८)

TRANSCRIPTION

VEDAAHAMETAM PURUṢAM MAHAANTAMAADITYAVARṆAM TAMASAḤ PARASTAAT.

TAMEVA VIDITVAATI MṚTYUMETI NAANYAḤ PANTHAA VIDYATE-YANAAYA. (Yaj. XXXI, 18)

WORD-MEANING

(AHAM+VEDA) I know (ETAM+PURUṢAM)[1] this '*Puruṣa*' [Perfect Being]. He is (MAHAANTAM) Greater than the greatest. He is [2](AADITYA-VARṆAM) Lustrous like the sun. Nay, He is [3](TAMASAḤ+PARASTAAT) far superior to matter [untouched by darkness or ignorance]. (TAM+EVA+VIDITVAA) surely, only by knowing Him (MṚTYUM+ATI+ETI) a man can overcome death not otherwise. (NA+ANYAḤ+PANTHAA+VIDYATE) There is no other way to the attainment of (AYANAAYA)[4] final emancipation.

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1. The word "*Puruṣa*" has been derived from the root "*puurii*" (10, P.) to be complete." It means "One who is inherently complete in Oneself." According to Nirukta (II, 3. 1) '*puruṣa*' is one who resides in a '*purii*'. '*Purii*' in the case of God means the "universe" and in the case of a soul an "embodiment."
2. For etymological meanings of '*aaditya*' see foot-note to Mantra 4.
3. According to Nirukta (II, 16, 1) '*tamas*' is derived from the root "*tan* (8, U.) to spread." Darkness automatically spreads when light is not there.
4. According to Nighantu (II, 14) the root "*ay*" means '*gati*' that is, 'to go.' The word "*ayana*" means '*sadgati*' that is, 'salvation' or 'emancipation.' It has been derived from the root "*ay* (1, A.) to go."

I know the God, the Perfect One. His universal body possesses innumerable heads, innumerable eyes and innumerable feet. As such, He is "All-knowing", "All-seeing" and at the same time, it is He who is the Primary Source of all activities in this universe. He only and only He, and none else is Omnipresent. Hence, it is the duty of every one of us to try to know and realise that God. One should never forget Him even for a moment. One should never take any body or anything other than Him as God Almighty in His place.

What sort of God is He?

He is Greater than the greatest, in this universe. There is nobody even equal to Him in this world, how can then there be anybody greater than He is? He is not only the Maker of the sun and other luminous bodies, but is also [1]"Lustrous-All" by His own nature. He is untouched by the darkness of ignorance and all other blemishes. It is He who quickly safeguards His righteous and truth-loving devotees, from all such short-comings. In the considered opinion of the learned and the wise, without His grace and without right knowledge about Him, no human being can ever hope to attain true bliss. Only by knowing Him, human beings can overcome the great fear of death and not otherwise. There is no other way to the attainment of final emancipation than the correct knowledge of that Almighty God and undivided devotion to Him.

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1. That is, 'Lustre all in all' or "Absolute Lustre."

KINDLY GIVE PROWESS AND ENDURANCE

तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि
बलमसि बलं मयि धेह्योजोऽस्योजो मयि धेहि
मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥९॥
(य० १९ । ९)

TRANSCRIPTION

TEJO-SI TEJO MAYI DHEHI VIIRYAMASI VIIRYAM MAYI DHEHI BALAMASI BALAM MAYI DHEHYOJO-SYOJO MAYI DHEHI MANYURASI MANYUM MAYI DHEHI SAHO-SI SAHO MAYI DHEHI. (Yaj. XIX, 9)

WORD-MEANING

Oh God, [1] TEJAḤ+ASI) You are Infinite Lustre by Your own nature. (MAYI+TEJAḤ+DHEHI) Kindly impart me that lustre of Yours. Oh Almighty, (VIIRYAM+ASI) You are Infinite Vigour by Your own nature. (MAYI+ VIIRYAM+DHEHI) please, put in me that vigour of Yours. Oh Lord, (BALAM+ASI) You are Infinite Strength by Your own nature. (MAYI+BALAM+DHEHI) Bestow upon me that strength of Yours. Oh God, [2](OJAḤ+ASI) You are Prowess by You own nature. Be gracious (MAYI+OJAḤ+DHEHI) to infuse me with that prowess of Yours. Oh Lord, [3](MANYUḤ+ASI) You are full of wrath against the wicked. (MAYI+MANYUM+DHEHI) Bless me that I may also have indignaion towards the wicked. Oh God, (SAHAḤ+ASI) You are Infinite Endurance by Your own nature. (MAYI+SAHAḤ+DHEHI) Bestow on me the strength to endure everything.

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1. "*Tejas*" means 'Lustre' (vide Bhagavadgiitaa VII, 9).
2. According to Nighantu (II, 9) "*ojas*" means 'power'. It has been derived from the root "*ubj* (4, P.) to be upright."
3. According to Nighantu (II, 13) "*manyu*" means "indignation". It has been derived from the root "*man*" meaning "to glow" or "to strike" (vide Nirukta X, 21, 2).

INVOCATION

Oh Self-effulgent God, You are Infinite Lustre, and as such are devoid of the darkness of ignorance. Nay, Your very nature itself is True Knowledge and Absolute Lustre. Oh Almighty God, put in me that Divine lustre of Yours, so that, never through out my life and nowhere in this world I may be spiritless, piteous and cowardly ! Oh Lord of unlimited vigour, You by Your very nature are Infinite Vigour. Vouchsafe to put in me that vigour of Yours. Oh Master of limitless endeavours, You by Your very nature are Infinite Strength. Kindly bestow upon me that strength of Yours. Oh Possessor of infinite prowess, You are Prowess by Your very nature. Be gracious to infuse me with that prowess of Yours. Oh Lord Destroyer of evil, You are full of wrath against the wicked. Bless me with Your indignation towards the wrong-doers. Oh Tolerant God, You are Infinite Endurance by your very nature. Kindly bestow upon me the strength to endure everything in this world. Oh Lord, by Your infinite grace, may the inherent virtues of my body, and innate qualities of my sense-organs, mind and soul never depart from me, so that, I may always be steadfast and regular in the observance of my devotion to You and be ever happy in my life.

THE OMNIPRESENT GOD

परीत्यं भूतानिं परीत्यं लोकान् परीत्य सर्वाः प्रदिशो दिशंश्च ।
उपस्थायं प्रथमजामृतस्यात्मनात्मानंमभि सं विवेश ॥१०॥य०३२।११॥

TRANSCRIPTION

PARIITYA BHUUTAANI PARIITYA LOKAAN PARIITYA SARVAAḤ PRADIŚO DIŚAŚCA.
UPASTHAAYA PRATHAMAJAAMṚTASYAATMANAATMAANAMABHI SAM VIVEŚA. (Yaj. XXXII, 11)

WORD-MEANING

The Almighty God, (PARIITYA+BHUUTAANI) pervades the great elements [including space and the earth]. He (PARIITYA+LOKAAN) pervades all planets. He (PARIITYA) is Immanent in (SARVAAḤ+DIŚAḤ+PRADIŚAḤ+CA) all directions and subordinate quarters also. [1](PRATHAMAJAAM) The first creation [*i.e.*, all those living-beings who took birth in the beginning of the world], (ṚTASYA +UPASTHAAYA) having acquired His nearness [having realised Him as He is], (AATMANAA) by the medium of their souls (AATMAANAM+ABHI+SAM+ VIVEŚA) entering into the Being of that God, see Him face to face.

ELUCIDATON

The Almighty God completely pervades and encompasses the whole universe—the primordial matter and all the great elements including space and the earth. He permeates all the planets and is present everywhere in all directions and also in intermediate quarters mid-way between them. He is above, He is bleow, in fact He is all round us. Not even an atom of matter can be said where He is not present. The first creation *i.e.*, the embodied souls (and even other souls also who are in transmigration) by observing truthfulness, and acquiring true knowledge, through all the powers they possess and by practicing devotion to Him through their great faith in His existence, realise Him as He is and feel His Presence and see Him face to face, so to say. They thus, by entering into the Being of that God who is the Highest Bliss by His very nature, get rid of all miseries and always remain in the enjoyment of the Supreme Bliss of the company of the Supreme Being.

1. The word "*prathamajaa*" means "those who are produced first *i.e.*, in the beginning of the world". It connotes the "whole world" including all embodied beings as well as all other transmigrating souls who are without gross bodies.

BESTOWER OF ALL WEALTH

भग॒ प्रणे॑त॒र्भग॒ सत्य॑राधो॒ भगे॒मां धिय॒मुद॑वा॒ दद॑न्नः ।
भग॒ प्र णो॑ जनय॒ गोभि॒रश्वै॒र्भग॒ प्र नृभि॑र्नृ॒वन्त॑ः स्याम ॥११॥

(य० ३४ । ३६)

TRANSCRIPTION

BHAGA PRAṆETARBHAGA SATYARAADHO BHAGEMAAM DHIYAMUDAVAA DADANNAḤ.

BHAGA PRA NO JANAYA GOBHIRAŚVAIRBHAGA PRA NṚBHIRNṚVANTAḤ SYAAM. (Yaj XXXIV, 36)

WORD-MEANING

Oh (BHAGA) Possessor of riches, (PRAṆETAḤ) You are the Impeller of all. Oh (BHAGA) Bestower of fortune, (SATYARAADHAḤ) You are the Accomplisher of all endeavours. Oh (BHAGA) Adorable One, (UD+AVA) kindly protect us intensively (IMAAM+DHIYAM+DADAT+NAḤ) by granting us the right understanding. Oh (BHAGA) Producer of wealth, (PRA+JANAYA+NAḤ) kindly make us to prosper (GOBHIḤ+AŚVAIḤ) with cows and horses. Oh (BHAGA) Prosperous One, (NṚBHIḤ+NṚVANTAḤ+PRA+SYAAM) may we, by Your grace, be associated with good people.

INVOCATION

Oh God Almighty, You are the Possessor of all riches in this world. Oh Lord, it is You who bestows good fortune on us, Your devotees, both in mundane and supramundane spheres. All power and riches, it is Your privilege to confer upon any one, and of none else except You. You give wealth to anyone as You like. Be gracious, oh God, to dispel our poverty and to grant us prosperity—great power and wealth—for it is You alone who impels all to the attainment of riches in this world. Oh Omnipresent Lord, Possessor

of all good fortune, You are the Master of true riches. You alone are the Accomplisher of all our endeavours for the acquisition of riches and power. Kindly grant us good fortune always and everywhere. Of that great wealth called Final Beatitude, You alone and none else is the Donor. Oh Possessor of true good fortune, grant us abundance of wealth and power and also surpassingly excellent understanding, so that, we may have the ability to realise Your Attributes righlty and to understand the manner of obeying Your commandments correctly and also to have a true grasp of Your Divine nature. Oh Donor Divine, give us the right understanding and inspire us to perform only the right deeds. Kindly endow us with true virtues, so that, we may be able to realise even the most subtle things in this creation of Yours and that too in the apt manner. Oh Producer of all riches, be gracious to create for us ample wealth of all types in this word. Kinldy bestow upon us the best riches consisting of cows, horses and other animals of superior species, and also good men and women as our associates. Oh God Almighty, by Your grace, may we always have among our offsprings, relatives, friends, dependents and servants worthy men and women. Besides this, oh God, we beseech You that there may be no foolish or wicked persons among us and even in future also none of us may turn out to be so. We also pray that our good repute may spread far and wide and that there may be no cause for anybody to censure us in this world.

SOUL OF THE SOULS

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥१२॥ य० ४०।५॥

TRANSCRIPTION

TADEJATI TANNAIJATI TADDUURE TADVANTIKE.
TADANTARASYA SARVASYA TADU SARVASYAASYA
BAAHYATAḤ. (Yaj. XXXX, 5)

WORD-MEANING

(TAT+EJATI) He [That Supreme Being] moves. (TAT+NA+EJATI) He does not move. (TAT+DUURE) He is very far away [from people]. (TAT+U+ANTIKE) He is extremely near [to those who are seekers of truth]. (TAT+ASYA+SARVASYA+ANTAḤ) He is Immanent in all this creation. (TAT+U+ASYA+SARVASYA+BAAHYATAḤ) He is surely, present even beyond all this creation.

ELUCIDATION

That Almighty God takes every creature round on its allotted course, in the settled scheme of things in this world. This makes the ignorant erroneously attribute motion to Him also. But He being perfectly immanent everywhere and in every creature, cannot Himself be put in motion in any way. Hence it ought to be evident to all that the Supreme Being does never move but is prevalent everywhere permeating everything in this universe in a uniform and immovable manner. This is what the learned understand about God's nature. The Supreme Being is very far away from those people whose life is soiled with blemishes such as unrighteousness, ignorance, thoughtlessness, lack of self-restraint and non-devotion to God. They cannot attain

Him even after millions and millions of years of embodied existences in various "*yonis*".[1] They keep on wandering hither and thither in the ocean of miseries of repeated births, deaths and other physical ailments, till they succeed in acquiring right knowledge about Him. He is extremely near to those learned and wise men who speak truth, act righteously, practice honesty and self-restraint and are inclined to work for the good of all. Nay, He is immanent in the souls of all and is existent everywhere in His Perfect Being. He is, therefore, the soul of the souls. God is everywhere—outside, inside and in the middle of the whole world—so much so, that no space even as small as a grain of *sesame* is without His Immanence. He is permeating everywhere in His Entirety, in a uniform manner. Only by knowing Him one can attain Final Beatitude and not otherwise.

1. The word "*yonis*" means "different classes of animate-beings".

MAY WE COMPLETELY SURRENDER TO HIM

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताᳪं श्रोत्रं
यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन
कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताᳪं स्वर्यज्ञेन कल्पतां
पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक्
च साम च बृहच्च रथन्तरं च । स्वर्देवाऽअगन्मामृताऽअभूम
प्रजापतेः प्रजाऽअभूम वेद स्वाहा ॥ १३ ॥ य० १८ । २९ ॥

TRANSCRIPTION

AAYURYAJNEN KALPATAAM PRAAṆO YAJNEN KALPATAAM CAKṢURYAJNEN KALPATAAM ŚROTRAM YAJNEN KALPATAAM VAAGYAJNEN KALPATAAM MANO YAJNEN KALPATAAMAATMAA YAJNEN KALPATAAM BRAHMAA YAJNEN KALPATAAM JYOTIRYAJNEN KALPATAAM SVARYAJNEN KALPATAAM PṚṢṬHAM YAJNEN KALPATAAM YAJNO YAJNEN KALPATAAM.

STOMAŚCA YAJUŚCA ṚK CA SAAMA CA BṚHACCA RATHANTARAM CA.

SVARDEVAA-AGANMAAMṚTAA-ABHUUMA PRAJAAPATEḤ PRAJAA-ABHUUMA VEṬ SVAAHAA.

(Yaj. XVIII, 29)

WORD-MEANING

(AAYUḤ+YAJNEN+KALPATAAM) May, through '*yajna*'[1] our life be

1. '*Yajna*' ordinarily means a deed of piety designed for the welfare of the world at large. It includes all those acts of commission which have '*devapuujaa*', '*samgatikaraṇa*' and '*daana*' as their basis. '*Devapuujaa*' is of two types, firstly, the adoration of the living '*devas*' *i.e.*, the learned and the experienced people and secondly, the harnessing and exploitation of the inanimate '*devas*' *i.e.*, physical forces and natural resources for the benefit of the living world. '*Samgatikaraṇa*' connotes the spirit of co-operation and co-ordination. No act of piety or of human welfare can achieve utmost result without human element being moved by the spirit of *samgatikaraṇa*'. '*Daana*' means giving away in charity. In fact, '*daana*' only is the real basis of '*yajna*' for '*devapuujaa*' and '*ṣamgatikaraṇa*' devoid of the ultimate objective of "*daana*" are lame and result in topsyturvying the whole spirit of "*yajna*".

conducive to the welfare of all. (PRAAṆAḤ+YAJNEN+KALPATAAM) May, through '*yajna*' our internal vitality be conducive to the welfare of all. (CAKṢUḤ+YAJNEN+KALPATAAM) May, through '*yajna*' our eye-sight [sense of seeing] be conducive to the welfare of all. (ŚROTRAM+YAJNEN+KALPATAAM) May, through '*yajna*' our sense of hearing be conducive to the welfare of all. (VAAK+YAJNEN+KALPATAAM) May, through '*yajna*' our speech be conducive to the welfare of all. (MANAḤ+YAJNEN+KALPATAAM) May, through '*yajna*' our thinking be conducive to the welfare of all. (AATMAA+YAJNEN+KALPATAAM) May, through *yajna* our souls be helpful in effecting the welfare of all. (BRAHMAA+YAJNEN+KALPATAAM) May, through '*yajna*' '*brahmaa*'[2] [those who are well versed in the Vedic Lore] amongst us be helpful in effecting the welfare of all. [3](JYOTIḤ+YAJNEN+KALPATAAM) May, through '*yajna*' the lustre of true knowledge [possessed by us] be conducive to the welfare of all. (SVAḤ+YAJNEN+KALPATAAM) May, through '*yajna*' our '*svaḥ*'[4] [means of happiness possessed by us] be conducive to the welfare of all. [5](PṚṢṬHAM+YAJNEN+KALPATAAM) May, through '*yajna*' our strength to bear the brunt of the society tend to effect the good of all. (YAJNAḤ+YAJNEN+KALPATAAM) May, through '*yajna*' our good deeds tend to effect the good of all. [6](STOMAḤ+CA+YAJUḤ+CA+ṚK+CA+SAAMA+CA+VṚHAT+CA+RATHANTARAM+CA) May, through '*yajna*' our adherence to the truth expounded in the Atharvaveda, the rules of action laid down in the Yajurveda, the universal principles propounded in the Ṛgveda and the rules of spiritual discipline [leading to the equilibrium of the senses and passions] laid down in the Saamaveda and especially in its "*Bṛhadrathantara*" hymns be conducive to the welfare of all. (SVAḤ+AGANMA) Vouchsafe us, oh God, the highest bliss in this world. (DEVAAḤ+AMṚTAAḤ+ABHUUMA) May we, in this way become perfectly learned and attain final emancipation, we—who (ABHUUMA) are none else but (PRAJAAPATEḤ+PRAJAAḤ) the children of the Almighty God, the Protector of the people. (VEṬ+SVAAHAA)[7] May we be of pious actions and truthful utterances through out our whole life.

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2. '*Brahma*' means the 'Vedic Lore' (vide Amarakoṣa 3, Naanaarth varga) or 'knowledge acquired by the study of the Vedas'.
3. '*Jyoti*' means "light". It includes heat also, for light and heat basically are the same phenomena.
4. '*Svaḥ*' means 'bliss'. It is such a type of happiness whereby the soul gets rid of all infatuations and feels fully enlightened. Such a state can be attained by the soul even in this very birth. It can also be attained after the end of this life when the soul is emancipated from the misery of births and deaths.
5. '*Pṛṣṭham*' means the 'mainstay of human existence', the base. This is why, here it has been interpreted as the "inherent strength of a human being".
6. The word '*stoma*' according to Nirukta (VII, 12, 3) has been derived from the root "*stu* (2, U.) to praise, to extol". Here it means the truth expounded in the Atharvaveda, for Atharvaveda is full of '*stomas*' (eulogies of God).
7. According to Nirukta (VIII, 21.1) "*svaahaa*" means '*su+aaha*' *i.e.*, 'well-said'. It means "a truthful utterance."

INVOCATION

Oh Almighty God, Your commandment is that we all should offer up to You all that belongs to us. Hence Oh Lord, our life, internal vitality, eye-sight, sense of hearing, power of speech, faculty of thinking, even, our very soul, knowledge gained by us by the study of the Vedas, the light and the heat obtained from the sun and fire, our material assets on which our worldly happiness depends, our hearths and homes *i.e.*, the very basis of our existence on earth, as well as our endeavours towards the realisation of the four-fold ideal of life, our acts of piety, the praises we offer you, our studies of the Atharva-veda, the Yajurveda, the Ṛgveda and the Saamaveda and especially of its "*Bṛhadrathantara*" hymns, we offer up to you. We are only Your devotees who have taken refuge with You. Kindly dispose of us as You please. We are Your children, confer on us the highest bliss. Grant us the happiness of sovereign imperial sway, as long as we live in this world, and also bestow happiness upon us even after we depart from this life. Oh God, You are really Great and Immortal. May we, by Your grace, become perfectly learned, attain final emancipation by realising You and always enjoy the supreme bliss of Final Beatitude, wherein birth and death do not occur. Kindly so arrange that we may ever busy ourselves in the observance of Your commandments and in the endeavours to realise You. You are immanent in our hearts. Teach us, oh Lord, that we may speak and do only what You direct us to do through our consciences and never act aganist Your Divine guidance. Oh Plenitude of Grace, Kindly direct our life's affairs in such a way that we may be happy and victorious wherever we may be and whatever good we may do in this world.

NONE CAN SURPASS HIM

यस्मान्न जातः परोऽअन्योऽअस्ति यऽआविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया सꣳरराणस्त्रीणि ज्योतीꣳषि सचते स षोडशी ॥१४॥
(य० ८ । ३६)

TRANSCRIPTION

YASMAANNA JAATAḤ PARO-ANYO-STI YA-AAVIVEŚA BHUVANAANI VIŚVAA.

PRAJAAPATIḤ PRAJAYAA SAMRARAAṆASTRIIṆI JYOTIIMṢI SACATE SA ṢOḌAŚII (Yaj. VIII, 36)

WORD-MEANING

(PARAḤ) Greater than (YASMAAT) whom (NA+ANYAḤ+JAATAḤ+ASTI) there has never been another, (YAḤ) who (AAVIVEŚA) completely pervades (VIŚVAA+BHUVANAANI) all the places of habitation, (PRAJAAPATIḤ) He, the Creator of all creatures (SAM+RARAAṆAḤ) sporting (PRAJAYAA) with them [the creatures] (SACATE) has created (TRIIṆI+JYOTIIMṢI) three lustres [sun, electricity and fire]. (SAḤ) He is called (ṢOḌAŚII) the Lord of the sixteen [digits].

ELUCIDATION

The Being greater than whom or equal to whom there has never been nor shall ever be is God. He enters and completely pervades, all the places of habitation of all creatures of all worlds. He Himself is the Lord of all creatures. He is making all the creatures to sport in this creation through the supervision of His Divine Providence and He at the same time Himself is sporting with them by imparting His protection and guidance. He has created the three lustres, the three principles of thermic energy, namely, the sun, electricity and fire—the

three principal means for the discovery of all physical sciences and the transaction of worldly behaviour. He is called the Lord of the sixteen digits, for He has created the sixteen "*kalaas*"[1] *i.e.*, sixteen skills. These sixteen "*kalaas*" are :—1. '*Iikṣaṇa*' (deliberation); 2. '*Praaṇa*' (vitality); 3. '*Śraddhaa*' (faith); 4. '*Aakaaśa*' (space); 5. '*Vaayu*' (dynamic energy); 6. '*Agni*' (fire); 7. '*Jala*' (water); 8. '*Pṛthivii*' (earth); 9. '*Indriya*' (the senses); 10. '*Mana*' (the mind); 11. '*Anna*' (victuals); 12. '*Viirya*' (prowess); 13. '*Tapa*' (observance of the laws of piety); 14. '*Mantra*' (Divine Counsel=the Vedic Lore); 15. '*Karma*' (efforts=motion); 16. '*Loka*' and '*Naama*' (different spheres of existence and the names of things obtaining in them). Within these sixteen skills the whole universe is exhausted (nothing more in this respect exists there beyond these, so far as man is concerned). But in God there are infinite "*kalaas*". One who forgetting that Infinite God adores any other finite or imaginary god can never attain true happiness. Such a man always must remain miserable and wretched.

1. The word '*kalaa*' is used in two senses, namely, 'a digit' and 'skill'. In the former sense it is derived from the root "*kal* (1, A.) to count, to sound". In the latter sense it is derived from the root "*kal* (10, P.) to taste, to eat, to enjoy, to experience."

PRAYER

MAY YOU BE EASILY ACCESSIBLE TO US

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥१५॥ य० ३।२४ ॥

TRANSCRIPTION

SA NAḤ PITEVA SUUNAVE-GNE SUUPAAYANO BHAVA.
SACASVAA NAḤ SVASTAYE. (Yaj. III, 24)

WORD-MEANING

Oh (AGNE) Self-effulgent God, (BHAVA) may You be (SU+UPA+AYANAḤ)[1] easily accessible to (NAḤ) us [Your devotees]. May (SAḤ) You (SACASVA) act (NAḤ) towards us (PITAA+IVA) just as a father acts (SVASTAYE) for the good of his (SUUNAVE) son.

INVOCATION

Oh Self-effulgent God, You are, by Your very nature, Lustrous with the light of true knowledge. May You be easily accessible to Your devotees, always bestowing upon them the best means of happiness and the highest status in life. You alone, oh Lord, are our Protector from all types of evils. Oh God, You are Great and Gracious both and are the real cause of our well-being. Kindly dispel all our miseries and make our existence always blissful, so that we may be ever feeling quite excellent in our life in every way. As a kind father always acts for the happiness of his offsprings, so You also vouchsafe for our welfare. If we, Your children, oh Lovely Father, go astray, it will not rebound to Your glory. It is only by reforming his offsprings that a father deserves the thanks of others and not otherwise.

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1. "*Suupaayana*"="*su+upa+ayana*". The word "*ayana*" has been derived from the root "*ay* (1, A.) to go."

GLORIFICATION

THE SUPREME SOUL

विभूरसि प्रवाहणो वह्निरसि हव्यवाहनः ।
श्वात्रोऽसि प्रचेतास्तुथोऽसि विश्ववेदाः ॥१६॥ य०।५।३१॥

TRANSCRIPTION

VIBHUURASI PRAVAAHAṆO VAHNIRASI HAVYAVAAHANAḤ.
ŚVAATRO-SI PRACETAASTUTHO-SI VIŚVAVEDAAḤ.

(Yaj. V, 31)

WORD-MEANING

Oh (VIBHUUḤ) Omnipresent God, You (ASI) are (PRAVAAHAṆAḤ) All-pervading. Oh (VAHNIḤ)[1] Self-effulgent God, You (ASI) are (HAVYA-VAAHANAḤ) Conveyer of all saps necessary for life to all creatures. Oh (PRACETAAḤ) Supreme Intelligence, You (ASI) are (ŚVAATRAḤ)[2] quickly Pervasive. Oh (TUTHAḤ)[3] Omniscient One, You (ASI) are (VIŚVAVEDAAḤ) existent in the whole universe.

INVOCATION

Oh Omnipresent God, You are All-pervading. By Your All-encompassing Might and Splendour You manifest Yourself everywhere

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1. According to Nirukta (VIII, 3, 1) '*vahni*' has been derived from the root '*vah* (1, U.) to carry, to convey'. It means "carrier of all".
2. According to Nirukta (V. 3, 2) "*śvaatram=śvaa+atram*". By the transference of letter it becomes "*aaśu+atnam*" meaning one who moves very quickly. The root "*at*" (1, P.) means "to go constantly".
3. '*Tutha*' has been derived from the root "*tud* (6, U.) to strike". It mean one who strikes the wicked and harasses them. According to Śatapatha Braahmana (IV, 3, 4, 15) it connotes '*Brahma*', the "Supreme Soul".

and none else in this universe is capable of doing so. Being All-pervading You are the Carrier through of all beings in their different courses of existence according to Your Dispensation and You are also the Sustainer of all. Oh Self-effulgent God, it is You who provides to all, the essential life-sap. Not only that, You are its Conveyer also. It is You and You alone who extracts, purifies and conveys all the saps necessary for life to all creatures. Oh Supreme Soul, by Your very nature You are quickly Pervasive everywhere. Oh Lord, by Your very nature You are Supreme Intelligence also and in that capacity You always bestow the best understanding upon Your devotees. Oh Omniscient God, You are existent in the whole universe, and are thus accessible to Your devotees everywhere. In this way, You ever vouchsafe great benefits to them.

GUARDIAN OF ALL

उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि दुवस्वाञ्छुन्ध्यूरसि मार्जालीयः। सम्राडसि कृशानुः परिषद्योऽसि पवमानो नभोऽसि प्रतक्वा मृष्टोऽसि हव्यसूदनऽऋतधामासि स्वर्ज्योतिः ॥१७॥

(य० ५।३२)

TRANSCRIPTION

UŚIGASI KAVIRANGHAARIRASI BAMBHAARIRAVASYUURASI DUVASVAANCHUNDHYUURASI MAARJAALIIYAḤ.
SAMṚAADAṢI KṚŚAANUḤ PARIṢADYO-SI PAVAMAANO NABHO-SI PRATAKVAA MṚṢṬO-SI HAVYASUUDANA-ṚTADHAAMAASI SVARJYOTIḤ.
(Yaj. V, 32)

WORD-MEANING

Oh God, [1](UŚIK+KAVIḤ[2]+ASI) You are the Poet desired by all. [3](ANGHAARIḤ+ASI) You are the Foe of evil. [4](BAMBHAARIḤ+ASI) You are the Guardian of all. (AVASYUUḤ+ASI) You are the Giver [Supplier] of victuals to all. [5](DUVASVAAN+ASI) You are the Most Worthy of being served by the

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1. According to Nighaṇtu (II, 6) the root "*uśik*" means "to glitter. to be attractive, to be desired by others." The word "*uśik*" has been derived from this very root. It means "desired by all". It can also be derived from the root "*vas* (2, P.) to wish, to shine".
2. According to Nighantu (II, 14) the root "*kavate*" means "to go". The word "*kavi*" has been derived from this root. According to Nirukta (XII, 13, 1) "*kavi*" means one who can see unforeseen things.
3. The root "*amgh* (1. A.)" means "to blame." From this root is derived the word "*amghaḥ*" meaning sin. Thus the word "*Amghaari*" means one who destroys sins.
4. The word "*Bambhaari*" has been derived from the root "*bhṛ* (1, U.) to nourish." It means "one who gives nourishment to all."
5. The word "*duvasvaan*" has been derived from the root "*duvasyati*" meaning to serve (vide Nighaṇtu III, 5).

righteous. [6](ŚUNDHYUUḤ+ASI) You are Pure by Your very nature. [7](MARJAA-LIIYAḤ+ASI) You are [and none else is] the Dispeller of sins. (SAMRAAṬ+ASI) You are the Emperor [All-round Glittering One] among kings. [8](KṚŚAANUḤ+ASI) You are the Giver of felicity to the poor and the weak. (PARIṢADYAḤ+ASI) You are the Ordainer of all human assemblies. (PAVAMAANAḤ+ASI) You are by Your very nature Sanctifying. (NABHAḤ+ASI) You are Unperturbable like the welkin. [9](PRATAKVAA+ASI) You are the Invisible Witness to good and bad deeds. (MṚṢṬAḤ+ASI) You are by Your very nature untainted. (HAVYASUU-DANAḤ+ASI) You are the Effuser of all things. (ṚTADHAAMAA+ASI) You are the Dweller of the Truth [truthful ways of dealings]. (SVARJYOTIḤ+ASI) You are by Your very nature Bliss [Blissful One] and Lustre [Lustrous One].

INVOCATION

Oh Almighty God, Dear to all, You are the Most Enchanting by Your very nature. This is why all people long to have a vision of Yours. You are '*Kavi*', the Possessor of the most transcending foresight and perfect knowledge. You are the Foe of evil, and as such are hostile to the sins of Your devotees in as much as You destroy all their sins. You are the Supporter and Protector of all Your devotees and the whole universe as such. You are always desirous of giving victuals and all other necessary goods to the righteous, Your devotees. You are surely worthy of being served by the learned. You are Pure by Your very nature and also the Purifier of the whole universe. You alone and none else is the Dispeller of sins. You are the Mighty King of all kings and the Imparter of felicity to the poor and the weak. Oh Lord Dispenser of Justice, You are the Ordainer of the sacred human assemblies where men outshine One another, the Noble Master and Leader of such assemblies, Dear to them all and their Saviour also. You are by Your very nature Holy, Sanctifying and thus the Donor of legitimate happiness in the world through such

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6. According to Nirukta (IV, 16, 1) the word "*śundhyu*" has been derived from the root "*śundh* (1, P.) to purify".
7. The word "*maarjaaliiya*" has been derived from the root "*mṛj* (2, P. or 10, U.) to wipe off". It means "dispeller of blemishes".
8. From the root "kṛś (4, P.) to become lean" is derived the word "*kṛśa*" meaning weak. One who helps the "*kṛśas*", the weak and the poor is called "*Kṛśaanu*".
9. According to Nighaṇtu (III. 28) the word "*takvaa*" mean "*stena*" that is, "one who works invisibly, without being seen by others".

assemblies. Indeed You are Holy and Dear to all. Oh Immutable One, You are Unperturbable like the welkin and being the Most Sutble One of all beings, You are known by the epithet "All-enveloping." You are the Knower of all, the Distinguisher of truth and falsehood and the Preserver of the evidence of the deeds of all mankind to the end, so that every body should get the fruit of his good or bad actions and that the result of any one's action should accrue to no body else. You are by nature untainted, and in fact, You are the Sweeper of all evils and the Cleanser of sinners of their sins. You are the Purifier through nature or by human agency of air-currents by diffusing in the atmosphere savoury, fragrant, disease-preventive, curative and nutritive materials. Hence being the Differentiator of all things as fit or unfit for animal consumption You are called the Effuser of all things useful for life. Oh God Almighty, Your Abode, *i.e.*, Your place is the Truth that pervades all,—Your Truthful Nature. You dwell only in real and truthful ways of dealings and not in falsity. You are Bliss by Your very nature and are thus Bestower of bliss in this world. You are Self-effulgent and the Imparter of lustre to all.

EFFICIENT CAUSE OF ALL CREATION

समुद्रोऽसि विश्वव्यचाऽअजोऽस्येकपादहिरसि बुध्न्यो वागस्यैन्द्रमसि
सदोऽस्यृतस्य द्वारौ मा मा सन्ताप्तमध्वनामध्वपते प्र मा तिर
स्वस्ति मेऽस्मिन् पथि देवयाने भूयात् ॥१८॥ य० ५ । ३३ ॥

TRANSCRIPTION

SAMUDRO-SI VIŚVAVYACAA-AJO-SYEKAPAADAHIRASI BUDHNYO VAAGASYAINDRAMASI SADO-SYṚTASYA DVAARAU MAA MAA SANTAAPTAMADHVANAAMADHVAPATE PRA MAA TIRA SVASTI ME-SMIN PATHI DEVAYAANE BHUUYAT. (Yaj. V, 33)

WORD-MEANING

Oh God Almighty [1](SAMUDRAḤ+ASI) You are the Infinite Ocean [Efficient Cause of all] and (VIŚVAVYACAAḤ) are spreading over the vast expanse of this whole universe. (AJAḤ+ASI+EKAPAAT) You are Unborn and in Your infinitesimal portion this whole world lies accommodated. [2](AHIḤ+ASI) You are the one who can never be demeaned. You are, oh Lord, [3](BUDHNYAḤ) the Prime Cause of the whole universe. (VAAK+ASI) You are Initiator of the Vedic Speech. (AINDRAM +ASI) You are the Essence of all powerful and lustrous things. (SADAḤ+ ASI) You are the Mainstay of all the worlds [planets]. May (MAA+MAA) not (ṚTASYA+DVAARAU) the two doors of *'rita'*, Your attainment (SANTAAP-TAM) be ever closed to us ! Oh (ADHVANAAM+ADHVAPATE) Master Keeper

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1. According to Nirukta (II, 10, 6) "*samudra*" is that wherein creatures feel delighted. Souls attain bliss (real happiness=delight) after emancipation only in the proximity of God, this is why He is called "*samudra*".
2. The word '*ahi*' is the anti-thesis of the word '*hi*' meaning one that can be demeaned. The word '*hi*' has been derived from the root "*haa* (3, P.) to let fall". Hence '*ahi*' is one who cannot be demeaned or lowered in any way.
3. According to Nirukta (X, 44, 2) "*budhna*" means "*antarikṣa*" *i.e.*, space. Thus anything which is immanent in '*budhna*' or space is "*Budhnya*".

of the roads of the Journey of life, (MAA+PRA+TIRA) let me not mishaps in life's Journey. (ASMIN+DEVAYAANE+PATHI+ME+SVASTI+BHUUYAAT) Kindly see that on this path [of life] which is frequented by the righteous, I may only meet felicity !

INVOCATION

Oh God Almighty, by Your very nature You are that Infinite Ocean in which all creatures and elements melt down and merge, for in this universe the effects always remerge in the Cause. You are, oh Lord, Efficient Cause of this whole creation and have spread out this vast expanse of the whole universe, throwing it out of Your Infinite Omnipotence. This is why, You are called the Expander of the universe. You never take birth, oh God. This whole creation forms only an infinitesimal portion of Your immeasurable 'physical body', the universe, for You are Infinite. There is no lowering of You under any circumstances, for You are the Prime Cause of the whole world. You also completely pervade the vast intervening space. You are the Original Initiator of the Vedic Lore and the First Preceptor of all infinite scientific knowledge by Your very nature. You are the Essence of all powerful and lustrous beings. You are the mainstay of all the worlds. Kindly so arrange that the two doors, namely, true knowledge and righteousness, of the Final Beatitude, which in fact, is nothing but the attainment of Yours, may never be closed to us to our utter misery. May they always be kept open afar for our easy access to You, the Divine King, whose mere perception is to attain the emancipation. Oh Master Keeper of the paths of life, let not any mishap befall on me, while travelling the paths of duty assigned for life here and here after. May through Your grace, I always meet felicity while trudging these paths, often frequented by the righteous. May not misery ever come to my lot in life by Your grace.

GLORIFICATION

DISPELLER OF EVIL

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमासि
पितृकृतस्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनसऽ
एनसोऽवयजनमसि । यच्चाहमेनो विद्वाँश्चकार ।
यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥१६॥ य०८।१३॥

TRANSCRIPTION

DEVAKṚTASYAINASO-VAYAJANAMASI MANUṢYAKṚTASYAINSAO-VAYAJANAMASI PITṚKṚTASYAINASO-VAYAJANAMASI[1]
AATMAKṚTASYAINASO-VAYAJANAMASI[1]
ENASA-ENASO-VAYAJANAMASI.
YACCAAHAMENO VIDVAAMŚCAKAAR.
YACCAAVIDVAAMSTASYA SARVASYAINASO-VAYAJANAMASI.
(Yaj. VIII. 13)

WORD-MEANING

Oh God, none else but You alone [2](AVAYAJANAM+ASI) are the Dispeller (ENASAḤ) of the evil (DEVAKṚTASYA) that embarrasses the learned. (MANUṢYAKṚTASYA+ENASAḤ+AVAYAJANAM+ASI) You are the Destroyer of the [inclination to] sins that confront the ordinary man. (PITṚKṚTASYA +ENASAḤ+AVAYAJANAM+ASI) You are the Destroyer of the sins of our elders [protectors of the human society]. (AATMAKṚTASYA+ENASAḤ+AVAYAJANAM+ASI) You are the Destroyer of the sins one commits with one's own consent. (ENASAḤ+ENASAḤ+AVAYAJANAM+ASI) You are the

1. If "*sandhi*" is effected this "*I*" will change into "*Y*" as is the case in the original Devanaagari text above.
2. The word "*avayajanam*" is derived from the root "*yaj* (1, U.) to give, to co-ordinate, to honour gods", preceded by the prefix "*ava*". It means the only cause which can even make 'evils' conducive to '*yajna*', *i.e.*, good deeds or welfare of the human society.

Destroyer of the greatest sin among the great sins. (AHAM+VIDVAAN+AVIDVAAN+CA+YAT+ENAḤ+CAKAARA+TASYA+SARVASYA+ENAḤ+AVAYAJANAM+ASI) You are the Destroyer of all the sins which I ever commit knowingly or unknowingly.

INVOCATION

Oh God Almighty, Killer of all sins, You alone and none else is the Dispeller of evils that generally beset the human senses. You are the Destroyer even of those evils which in a special manner embarrass the learned in human society. You alone are the Dispeller of all inclinations to sins which off and on confront the ordinary man in the street. It is You who saves us from the evil effects of the wrong deeds of our elders and ancestors. It is through You, oh Lord, that one gets the inspiration and power to atone for one's sins done knowingly and unknowingly both. You are, in fact, the Dispeller of every sin imaginable, even the greatest among the great sins, for You are Scatheless. None of these evils have any power even to touch Your Divine Being. Oh Merciful God, You alone are the Banisher of all evils that betide us. Oh Mighty Lord, Abode of infinite knowledge, there is none except You, with whom we can take refuge from evil inclinations in this world. You alone have the power to free us from the evil effects of all the sins committed by us in previous births. Kindly release us from the grip of ignorance and all other evils and sanctify us without much further delay.

MASTER OF THE UNIVERSE

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥२०॥
(य० १३।४)

TRANSCRIPTION

HIRAṆYAGARBHAḤ SAMAVARTTATAAGRE BHUUTASYA JAATAḤ PATIREKA AASIIT.
SA DAADHAARA PṚTHIVIIM DYAAMUTEMAAM KASMAI DEVAAYA HAVIṢAA VIDHEMA. (Yaj. XIII, 4)

WORD-MEANING

(AGRE) In the beginning of the creation (SAMAVARTTATA) there exists only [1](HIRAṆYAGARBHAḤ) the Source of Lustrous Bodies. (BHUUTASYA+EKAḤ+PATIḤ+JAATAḤ+AASIIT) He is the well-known Master of the whole creation. (SAḤ+PṚTHIVIIM+UTA+IMAAM+DYAAM+DAADHAARA) He [that Almighty God] creates the earth and also this space [other planets in the space] and is supporting them too. [2](KASMAI+DEVAAYA) That Blissful God (HAVIṢAA+VIDHEMA) we should adore by special offerings.

ELUCIDATION

Even before this multifarious creation comes into being, there exists an Incomparable Being, the Source of all lustrous bodies. He is the Master of the whole universe, manifesting Himself as such from eternity. That Supreme Soul has created this universe from the primordial matter down to the earth and is supporting it too.

1. According to Nirukta (X,23,1) "*Hiraṇyagarbha*" is one whose interior is lustrous by his very nature.
2. According to 'Śatapatha Braahmaṇa (VI, 2,2,5,) '*ka*' means "The Creator"

We all should adore that Supreme Soul, the Protector of all creatures, by offering upto Him our every thing including our souls. None of us should ever worship any other being in His place. It is evident that any individual, any nation, any country that forgets that Almighty God and takes to the adoration of any other being, necessarily suffers untold miseries. Oh you people, therefore, be very careful in this respect. If you wish to be happy, adore with truthfulness, in thoughts, words and deeds, only that Almighty God who is Formless and Unique. Otherwise, if you adore any other being, finite or imaginary, in His place, You will never be happy in your life.

MAY THERE BE FELICITY FOR ALL

इन्द्रो विश्वस्य राजति ।
शं नोऽअस्तु द्विपदे शं चतुष्पदे ॥२१॥ (य० ३६ । ८)

TRANSCRIPTION

INDRO VIŚVASYA RAAJATI.
ŚAM NO-ASTU DVIPADE ŚAM CATUṢPADE. (Yaj. XXXVI, 8)

WORD-MEANING

Almighty God, [1](INDRAḤ) the Master of all power and possessions (RAAJATI) reigns supreme in (VIŚVASYA) this whole universe. (ŚAM+ASTU) May there be felicity (NAḤ+DVIPADE) for all our bipeds (ŚAM+CATUṢPANDE) and also for all quadrupeds.

INVOCATION

Oh Almighty God, You are the Master of all power and possessions. You are in fact, the sole monarch of the whole universe possessing all riches and powers. It is You, Oh My Lord, who sheds lustre on all creatures and makes them visible to others. Oh Protector of all, by Your grace, may there be felicity and safety for all our 'bipeds' that is, our offsprings, relatives, friends, dependents and servants and others, for You are the Mighty Imparter of bliss ! May there be also felicity and safety for our 'quadrupeds' that is, our cows, horses, and other cattle and animals ! May we in this way be ever happy under Your protection !

1. According to Nirukta (X,8,11) "*Indra*" is he 'who supports the earth' or he 'who enlivens the creatures' or he 'who puts life (vital airs=vital energies) in the creatures' or he 'who possesses power and plenty and as such exterminates his foes or makes them to run away in terror'. Here God Almighty has been mentioned as '*Indra*'. On the basis of this very etymology 'soul' has been mentioned as '*Indra*' in Ṛg. I,22,19. (Vide page 39) for 'soul' possesses all powers and predominates all the '*praaṇas*' in the enbodiment. Similarly on the basis of this very etymology the suṇ is also called "*Indra*" in Ṛg. VII, 34,25. (Vide page 46).

MAY THE FORCES OF NATURE BE AGREEABLE TO US

शं नो॒ वातः॑ पवता॒ᳫँ शं न॑स्तपतु॒ सूर्यः॑ ।
शं नः॒ कनि॑क्रदद्दे॒वः प॒र्जन्यो॑ऽअ॒भिव॑र्षतु ॥२२॥ (य० ३६ । १०)

TRANSCRIPTION

ŚAM NO VAATAḤ PAVATAAM ŚAM NASTAPATU SUURYAḤ.
ŚAM NAḤ KANIKRADADDEVAḤ PARJANYO-ABHIVARṢATU.
(Yaj. XXXVI, 10)

WORD-MEANING

Oh Almighty God, (VAATAḤ+NAḤ+ŚAM+PAVATAAM) may breezes blow gently for us; (SUURYAḤ+NAḤ+ŚAM+TAPATU) may the sun shine advantageously to us; (DEVAḤ+PARJANYAḤ+NAḤ+ŚAM+KANIKRADAT[1] +ABHIVARṢATU) may the rainclouds thundering agreeably to us pour their showers!

INVOCATION

Oh Almighty God, Controller of all beings, by Your grace, may cooling, refreshing and perfume-laden breezes ever blow gently for us in this world. May the sun also shine so as to make us happy through out our lives. May Your rainclouds also thunder their pleasant roars from time to time, previous to pouring their happy showers of rain for our benefit always. In this way, may we, worthy of Your grace, be ever happy in this world.

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1. The word "*kanikradat*" is an irregular ('*çhaamdas*') form of "*nyakrandiit*" *i.e.*, "*ni+akrandiit*" which has been derived from the root "*kṛand* (1,P.) to cry, to weep, to call" preceded by the prefix "*ni*".

MAY EVERY THING BE CONDUCIVE TO OUR HAPPINESS

अहा॑नि॒ शं भव॑न्तु नः॒ शꣳरात्री॒ः प्रति॑ धीयताम् ।
शं न॑ऽ इन्द्रा॒ग्नी भ॑वता॒मवो॑भि॒ः शं न॒ऽ इन्द्रा॒वरु॑णा रा॒तह॑व्या ।
शं न॑ऽ इन्द्रापू॒षणा॒ वाज॑सातौ॒ शमिन्द्रा॒सोमा॑ सुवि॒ताय॒ शंयोः ॥२३॥

(य० ३६ । ११)

TRANSCRIPTION

AHAANI ŚAM BHAVANTU NAḤ ŚAMRAATRIIḤ PRATI DHIIYATAAM.
ŚAM NA-INDRAAGNII BHAVATAAMAVOBHIḤ ŚAM NA-INDRAAVARUṆAA RAATAHAVYAA.
ŚAM NA-INDRAAPUUṢAṆAA VAAJASAATAU ŚAMINDRAASOMAA SUVITAAYA ŚAMYOḤ.

(Yaj. XXXVI. 11)

WORD-MEANING

Oh Almighty God, may You always act [1](SUVITAAYA) for the accomplishment of our [2](SAMYOḤ) welfare [alleviation of our diseases and allaying of our fears]. (AHAANI+NAḤ+ŚAM+BHAVANTU) May all the days be full of happiness for us. (RAATRIIḤ+ŚAM+PRATI+DHIIYATAAM) May all the nights hold out happiness for us. May (INDRAAGNII)[3] the Mighty *"Agni"*

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1. According to Nirukta (IV, 17,1) "*suvitaaya*" = "*su+itaaya*". '*Itaaya*, here has been derived from the root "*i* (2,P.) to go, to know, to obtaln." This is why "*suvitaaya*" here has been interpreted as "for the accomplishment of."
2. The word "*śamyu*" according to Nirukta (IV.22,2) is made of two roots viz, "*śam* (4,P.) to put an end to" and "*yu* (2,P.) to join, to separate." This is why "*śamyoḥ*" has been interpreted here as "alleviation of diseases and allaying of fears."
3. "*Indraagnii*", "*Indraavaruṇaa*", "*Indraapuuṣaṇaa*" and "*Indraasomaa*", all these four compounds are the epithets of the Almighty God. In all these compounds the former part "*Indra*" is an adjective of the latter parts '*Agni*', '*Varuṇa*', '*Puuṣaa*' and '*Soma*' and means "mighty" (for etymological meanings of '*Indra*' vide footnotes on page 135). For etymological meanings of '*Agni*', '*Varuṇa*', '*Puuṣaa*' and '*Soma*' vide footnotes on pages 8, 5, 17 and 61 respectively. Thus '*Indraagnii*' means The "Mighty God '*Agni*', the Ordainer of progress."

[Ordainer of progress], (AVOBHIḤ) through His protective processes (NAḤ+ŚAM+BHAVATAAM) be conducive to our happiness. May (INDRAAVARUṆAA)[4] the Mighty "*Varuṇa*" [God of Rains], (RAATAHAVYAA) the Giver of the desired materials (NAḤ+ŚAM) be always conducive to our welfare. May (INDRAAPUUṢAṆAA)[5] the Mighty "*Puuṣaa*" [God of Strength], (VAAJASAATAU) in our struggle for existence (NAḤ+ŚAM) be conducive to our success. May [6](INDRAASOMAA+ŚAM) the Mighty "*Soma*" [God of tranquillity] be couducive to our well-being in this world!

INVOCATION

Oh God, Ordainer of all the moments of our life, may all the days, under Your direction, bring happiness to us! May all our nights also likewise pass in happiness! Oh Almighty Lord, do keep our nights and days under Your control and regulate them in such a manner that all our life may pass in happiness! Oh Master of all, may the sun and fire be conducive to our welfare, being properly utilised in various processes! Oh Sustainer of our vitality, by Your impulse, may the air purified by disinfecting material consumed in vedic '*yajnas*' as well as the moon be always conducive to our well-being! Oh Protector of our lives, under Your Aegis, may we pass the full spans of our lives fully endowed with vigorous vitality and perfect diligence standing undeterred, in all our struggles of life, never flinching in the face of our foes even for a moment! Oh Lord, under Your dispensation, may we all the ruler and the ruled, attaining right understanding and such other true virtues, co-operate with one another in the development of our resources! In this way living in perfect harmony, and working quite diligently may we, by Your grace, achieve true happiness! Oh Lord our Eternal Father, thus seeing us, Your children happy, You will feel immensely gratified, and we also on our part will find it a great pleasure to adore You and fully obey Your commandments in our daily life.

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4. "*Indraavaruṇaa*" means The "Mighty God '*Varuṇa*', the God of Rains." This is why It has been mentioned as '*Raatahavyaa*', the Giver of the desired materials.
5. *Indraapuuṣaṇaa*" means the "Mighty God '*Puuṣaa*', the God of Strength,"
6. *Indraasomaa*" means the "Mighty God '*Soma*', the God of Tranquillity."

THE IMMORTAL GOD

प्र तद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥२४॥
(य० ३२ । ९)

TRANSCRIPTION

PRA TADVOCEDAMṚTAM NU VIDVAAN GANDHARVO DHAAM VIBHṚTAM GUHAA SAT.
TRIIṆI PADAANI NIHITAA GUHAASYA YASTAANI VEDA SA PITUḤ PITAA-SAT.
(Yaj. XXXII, 9)

WORD-MEANING

Only (VIDVAAN) a scholar who is (GANDHARVAḤ)[1] the upholder of the Vedas can (NU) verily, (PRA+VOCET) teach the public sincerely about (TAT) Him who is (SAT) Eternal, (AMṚTAM) Immortal (DHAAM) and the Abode of the emancipated souls (GUHAA+VIBHṚTAM) and is also Immanent in the cavity of the heart. Only (SAḤ) he (YAḤ) who (VEDA) knows (TAANI) these (TRIIṆI) three (PADAANI) Spheres of Dispensation of that Divine Providence (NIHITAA) as laid (GUHAA+ASYA) in the innermost recesses of his heart (PITUḤ+PITAA+ASAT) is surely to be respected by the elderly beings in this world.

INVOCATION

Oh God Almighty, Your nature, attributes and deeds form the subject-matter of the Vedas and also of other scientific treatises. You

1. According to "Abhidhaanaratna Maalaa by Halaayudha (Kanda V, Śloka 68), one of the meanings of the word "*gaa*" is "speech" *i.e.*, the holy speech, the Vedas. Hence a '*gandharva*' is he who upholds ("*dharati*") that holy speech *i.e.*, a 'Vedic scholar.' According to Svaamii Dayaananda Sarasvatii a "*gandharva*" is he who upholds '*Ga*', the Supreme Being. According to him "one who appears to be going (moving) from one place to another by virtue of His being immanent everywhere is '*Ga*'. (Vide 'Vyaakhyaana' of the 24th Vedic stanza of Part II of the Aaryaabhivinaya).

alone, oh Lord, are Immortal in this world and as such are the Abode of all emancipated souls. You are in fact, the Protector and Sustainer of all beings in this universe. You are, Immanent even in the cavity of the heart of all creatures and as such are the Witness of the working of the mind and the Seer of even the most hidden actions of human beings. He who knows You of this description and sincerely enlightens the people about You, both by practice and precept, upholding You in his heart as well as in his actions, is deservedly called "*gandharva*", the "upholder of '*Ga*', the Supreme Being". Oh God, there are three spheres of Your Divine Dispensation, namely, firstly, the creation of the multifarious universe after dissolution, secondly, sustenance of the created universe continuing to exist, and thirdly, dissolution of the whole universe after its due continuance. He who knows these three ways of the working of Your Providence and also You as laid in the innermost recesses of his heart, deserves to be respected even by the elderly and the learned persons, in the same way as a father is respected by his children. He indeed is the most learned man even among those who are profoundly learned otherwise.

PRAYER

MAY ALL THINGS BRING PEACE TO US

द्यौ शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः।
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिस्सर्वꣳ शान्तिश्शान्तिरेव
शान्तिः सा मा शान्तिरेधि ॥२५॥ य० ३६ । १७ ॥

TRANSCRIPTION

DYAUḤ ŚAANTIRANTARIKṢAM ŚAANTIḤ PṚTHIVII ŚAANTIRAAPAḤ ŚAANTIROṢADHAYAḤ ŚAANTIḤ.
VANASPATAYAḤ ŚAANTIRVIŚVE DEVAAḤ ŚAANTIRBRAHMA ŚAANTISSARVAM ŚAANTIŚŚAANTIREVA ŚAANTIḤ SAA MAA ŚAANTIREDHI.

(Yaj. XXXVI, 17)

WORD-MEANING

Oh God Almighty, may there be (ŚAANTIḤ) peace in (DYAUḤ) the celestial regions. May there be (ŚAANTIḤ) peace in (ANTARIKṢAM) the intermediate regions. May there be (ŚAANTIḤ) peace on (PṚTHIVII) earth. May the (AAPAḤ) waters be (ṢAANTIḤ) appeasing. May (OṢADHAYAḤ) the herbs be (ŚAANTIḤ) wholesome. May the (VANASPATAYAḤ) plants bring (ŚAANTIḤ) peace to all. May (VIŚVE+DEVAAḤ) beneficent beings bring (ŚAANTḤ) peace to us. May (BRAHMA) the Vedic Law propagate (ŚAANTIḤ) peace through out the world. May (SARVAM) all things bring (ŚAANTIḤ) solace to us. Let (ŚAANTIḤ) peace itself be conducive to (SAANTIḤ+EVA) further peace. May (SAA) that (ŚAANTIḤ) peace (MAA+EDHI) come to me also.

INVOCATION

Oh God Almighty, You are the Assuager of our tribulations. May the celestial regions, beyond all the planetary bodies, by Your grace, be peaceful for us ! May they be free from trouble and remain always conducive to our happiness ! May the intermediate region

along with the planetay bodies in it, the atmosphere and other phenomena be peaceful for us ! May the earth with all the objects on it, the waters with all the things dissolved therein, herbs, vegetables and cereals with all their properties, trees and plants with all their products,—all these, by Your grace, be conducive to our well-being ! May all the learned and wise men of the world, knowledge-imparting Vedic Lore, our senses, the sun and other such planets, their rays and energies, and above all, You the Supreme Being along with the whole universe of beings, subtle and gross, animate and inanimate, moving and immovable, big and small, always be peaceful and favourable to us ! May they all ever remain conducive to our happiness ! May this favourableness of all these be for me in particular, by Your grace, so that I may always remain quiet and contented and be free from the evil passions of anger and annoyance ! In the same way, oh God Almighty, may all living-beings of this world be free from all these evil passions !

GLORIFICATION

THE PERFECT GOODNESS

नम॑: शम्भ॒वाय॑ च मयोभ॒वाय॑ च॒ नम॑: शंक॒राय॑ च मयस्क॒राय॑ च॒ ।
नम॑: शि॒वाय॑ च शि॒वत॑राय च ॥२६॥ य० १६ । ४१ ॥

TRANSCRIPTION

NAMAḤ ŚAMBHAVAAYA CA MAYOBHAVAAYA CA NAMAḤ
ŚAMKARAAYA CA MAYASKARAAYA CA.
NAMAḤ ŚIVAAYA CA ŚIVATARAAYA CA. (Yaj. XVI, 41)

WORD-MEANING

Oh God Almighty, our (NAMAḤ) salutation to You, [1](ŚAMBHAVAAYA) the Highest Bliss by Your very nature. (CA+CA) Also our [NAMAḤ] saluation to You, [2](MAYOBHAVAAYA) the Donor of this bliss. Our (NAMAḤ) salutation to You, [3](SAMKARAAYA) the Bringer of well-being to all, by Your very nature. (CA+CA) Also our [NAMAḤ] salutation to You, [4](MAYASKARAAYA) the Performer of the well-being of all. Our (NAMAḤ) salutation to You, [5](SIVAAYA)) the Perfect Goodness by Your very nature. (CA+CA) Also our (NAMAḤ) salutation to You, (SIVATARAAYA) the Most Perfect Goodness in the universe.

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1. According to Nighantu (III, 6) "*śam*" means "bliss". "*śambhava*" or "*śambhu*" therefore means "One who is Blissful of His own accord and not under any kind of external pressure".
2. According to Nighantu (III, 6) "*mayas*" means "bliss=happiness". "*Mayas*" in fact means "unalloyed happiness". "*Mayobhava*" therefore connotes "One who is untouched by miseries and as such is Blissful".
3. "*Śam*" also means "welfare". Therefore "*śamkara*" means "One who effects the welfare of others".
4. "*Mayas*" according to Nighantu (III, 6) means "unalloyed happiness". Therefore, "*mayaskara*" means "One who looks to the welfare and well-being of others".
5. The words "*śiva*" according to Nirukta (X, 17, 1) has been derived from the root *śiṣi* (3, U.) to injure, to kill". According to Nighantu (III, 6) it meaus "bliss" Therefore "*śiva*" is He who is "Bliss-all" in His very nature, for He is the main cause of the elimination of all such elements in this world who have lost their utility and as such are a source of continuous irritation and trouble in this world.

INVOCATION

Oh Almighty God, You are Blissful by Your very nature and as such, it is You who arranges the welfare of all living-beings in this world. The highest bliss that accrues after emancipation is Your distinguishing feature and You are the Donor of this bliss to knowledge-seekers. We offer our salutation to You. Kindly accept our obeisance. Oh Lord Omnipotent, You are the Giver of legitimate worldly happiness to us. It is You and You alone and none else who arranges for the well-being of all the living-beings in this universe. You alone give solace to our mind, senses, innerselves and souls. Please, accept our salutation. You are Auspiciousness, Perfect Goodness and Supreme Felicity by Your very nature and as such are the Donor of Felicity to us all. We offer our obeisance to You again and again. Kindly accept these repeated adorations. The devotee who, with sincerity and faith, adores You and offers You obeisance, himself becomes auspicious. May we in this way, by Your grace, oh God, attain auspiciousness in our life.

MAY WE ATTAIN ALL-ROUND FELICITY

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥२७॥
(य० २५ । २१)

TRANSCRIPTION

BHADRAM KARṆEBHIḤ ŚṚṆUYAAMA DEVAA BHADRAM PAŚYEMAAKṢABHIRYAJATRAAḤ.
STHIRAIRANGAISTUṢṬUVAAMSASTANUUBHIRVYAŚEMAHI DEVAHITAM YADAAYUḤ. (Yaj. XXV, 21)

WORD-MEANING

Oh (DEVAAḤ) God Almighty, (KARṆEBHIḤ+BHADRAM+SṚṆUYAAMA) may we always hear with our ears only what is auspicious. Oh (YAJATRAAḤ) Performer of the great *yajna*, [creation, maintenance and dissolution of the universe], (AKṢABHIḤ+BHADRAM+PAŚYEMA) may we always see with our eyes only what is edifying. Oh Lord Omnipotent, (TUṢṬUVAAMSAḤ) may we always be able to work for You glorification (STHIRAIḤ+ANGAIḤ+TANUUBHIḤ) with our sense organs, limbs and other parts [of the body] stable aud strong. May we (AAYUḤ+VI+AŚEMAHI) attain full span of life for performing (YAT+DEVAHITAM) what is desired by the learned.

INVOCATION

Oh Almighty God, may we always hear with our ears only what is auspicious and never come to know anything which is inauspicious in this world ! Oh Gracious God, You are the Performer of this great '*yajna*', the universe. May we by Your grace, always see with our eyes only what is pleasant and edifying. Oh Almighty God, Lord of the universe, may we always be able to work for Your adoration and observance of Your commandments with our sense-organs, limbs

and other parts of our bodies ever stable and strong! In this way, oh Lord, be gracious to grant us our full span of life—the full age of the learned and wise—replete with felicity for our benefit and for benevolence for others. We pray You, oh Lord, keep us always happy—healthy, wealthy and wise—with our bodies, sense-organs and souls quite sound and sturdy.

GLORIFICATION

PRIME CAUSE OF WHOLE CREATION

ब्रह्म॑ जज्ञानं प्र॑थमं पुरस्ताद्वि सीम॑तः सुरुचो॑ वेनऽ आ॑वः ।
स बुध्न्याऽ उपमाऽ अ॑स्य विष्ठाः सतश्च योनिमस॑तश्च वि॑वः ॥२८॥
(य० १३ । ३)

TRANSCRIPTION

BRAHMA JAJNAANAM PRATHAMAM PURASTAADVI SIIMATAḤ
SURUCO VENA-AAVAḤ.
SA BUDHNYAA-UPAMAA-ASYA VIṢṬHAAḤ SATAŚCA
YONIMASATAŚCA VIVAḤ. (Yaj. XIII, 3)

WORD-MEANING

Oh (BRAHMA) Almighty God, You are the Greatest One in this universe. In fact, You are [1](JAJNAANAM) the Creator of this whole creation, being (PRATHAMAM) the Prime Cause of the world. In this universe (SURUCAḤ) the fully illuminated ones [the sun and the other celestial bodies] have their (SIIMATAḤ) orbital limits prescribed by You, which (SAḤ) You (PURASTAAT) having first created, support by Yourself (VI+AAVAḤ)[2] regulating each one of them severally in its own course. Oh (VENAḤ)[3] the most sought after One, You (VIVAḤ)[4] assign them (BUDHNYAAḤ)[5] their respective relationships of space in the intermediate and other regions. And these are used (ASYA+UPAMAAḤ+VIṢṬHAAḤ) as 'norms' in all our daily transactions, as much as they are the habitat of this multifarious creation. You are (YONIM) the Source of the vast (SATAḤ +CA+ASATAḤ+CA) visible creation and as well as its material cause.

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1. The word "*jajnaanam*" has been derived from the root '*jan* (4, A.) to be born, to give birth".
2. The word "*aavaḥ*" has been derived from the root "*vṛ* (1, U.) to cover" preceded by the prefix "*aa*".
3. The word "*vena*" has been derived from the root "*venati*" which means "to look beautiful" (vide Nighantu II, 6).
4. The word "*viva*" has been derived from the root "*vṛ* (5, U.) to choose".
5. According to Nirukta (X, 44, 3) "*budhna*" means "intermediate regions".

Oh Almighty God, You are the Greatest being in this universe. There is none who can equal You here. How can then there be any greater than You ? Being manifest everywhere, You are pervading the whole universe. You alone are the First Cause of the whole world. The sun and the other celestial bodies have their orbital limits prescribed by You. It is You and You alone who fully illuminates them. After having first created them all, You rightly support them of Your own accord, properly regulating each one of them separately, in its own course, according to Your dispensation. As Your Divine ken is unlimited, and as You are by Your nature Infinite Bliss, there is none in this universe that does not earnestly long for You. In fact, all crave for union with You. You are the Protector of all creatures in every way. Oh Great God, it is You who assigns to all natural entities, their respective relationship of space etc., in the intermediate and other regions. And these natural entities are used as 'norms' in all our daily transactions, for, they are the habitat of this multifarious creation. The Vedic Lore and all the learned and wise men say that You are the Source of this vast visible creation as well as of its material cause, the subtle primordial matter imperceptible to our senses. Hence, You are the Father and the Mother of all the world and our Most Desirable and Adorable Deity.

MAY NATURAL PRODUCTS BE FAVOURABLE TO US

सुमित्रिया नऽ आपऽ ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु ।
योऽस्मान् द्वेष्टि यञ्च वयं द्विष्मः ॥२६॥ य० ३६।२३॥

TRANSCRIPTION

SUMITRIYAA NA-AAPA-OṢADHAYAḤ SANTU DURMITRIYAASTASMAI SANTU.
YO-SMAAN DVEṢṬI YANCA VAYAM DVIṢMAḤ. (Yaj. XXXVI, 23)

WORD-MEANING

Oh Almighty God, may (AAPAḤ+OṢADHAYAḤ) water and medicinal herbs (NAḤ+SUMITRIYAAḤ+SANTU) be conducive to our well-being. May they (DURMITRIYAAḤ+SANTU) be unfavourable only (TASMAI) to him (YAḤ+ASMAAN+DVEṢṬI) who bears hostility to us (YAM+CA+VAYAM+DVIṢMAḤ) and to whom we also on this account dislike.

INVOCATION

Oh Almighty kindest God, You are Befriender of all. May by Your grace, '*praaṇas*' the natural vital force in our bodies and water and also useful knowledge and medicinal herbs grown on earth, be always conducive to our well-being! May all these never be unfavourable to us in this world! May these natural products be injurious only to them who bear unjust and undeserving hostility to us and to whom we also rightly and sincerely dislike on this very account! Oh Gracious Lord, You are very kind to us all. May even these good things created by You for the benefit of all in this universe be harmful to them who act unrighteously! This seems most necessary in order to curb the ever-increasing power of the evil-doers so that, they may not be a danger to public life and tranquillity! May we, Your devotees be able to lead a happy life in this world under Your kind aegis and vigilant patronage!

THE DIVINE DONOR

यऽ इ॒मा विश्वा॒ भुव॑नानि॒ जुह्व॒दृषि॒र्होता॒ न्यसी॑दत् पि॒ता नः॑ ।
सऽ आ॒शिषा॒ द्रवि॑णमि॒च्छमा॑नः प्रथम॒च्छद्वरा॑ँ२ ॥ ऽआवि॑वेश ॥३०॥
(य० १७ । १७)

TRANSCRIPTION

YA-IMAA VIŚVAA BHUVANAANI JUHVADṚṢIRHOTAA NYASIIDAT PITAA NAḤ.
SA-AAŚIṢAA DRAVIṆAMICCHAMAANAḤ PRATHAMACCHADAVARAAM-AAVIVEŚA. (Yaj. XVII, 17)

WORD-MEANING

(YAḤ) He who is (PITAA+NAḤ) our Father and is (HOTAA) the Donor to everybody, (ṚṢIḤ) that Omniscient God (NI+ASIIDAT) does exist even after (JUHVAT) mergeing into Himself (IMAA+VIŚVAA+BHUVANAANI) all these worlds at the time of dissolution. (SAḤ) That God (DRAVIṆAM+ICCHAMAA-NAḤ) wishing to bring into existence the material world (AAŚIṢAA) merely through his desire [without any efforts] (PRATHAMACCHAT) overshadowing the multifarious creation also (AA+VIVEŚA) pervades (AVARAAN) the later ones [the creatures who come into being later on].

ELUCIDATION

At the time of creation, the Almighty God gives birth to* the multifarious objects and at the time of dissolution too, it is He who receives back into Himself everything that exists there. Thus, He is "*Hotaa*", the Donor to and the Receiver back of everything in this world. That "*Ṛṣi*", the Omniscient God though merges into Himself through His Causal Omnipotence all the worlds at the time of dissolution yet, inspite of all this, He Himself always remains unchanged and

* That is, 'brings into existence.'

is not affected at all. That Almighty, in reality is our "*pitaa*", the Creator and the Protector of us all. When He wishes again to create the composite material universe, He without any efforts on his part, calls the whole world into being by the power of His Omnipotence, overshadowing with His Infinite Almighty Providence the multifarious creation when it becomes a fact. He then simultaneously permeates the whole universe by His Immanence, completely enveloping the whole world on all sides. Only that God is our Divine Father. Any person who forgetting that God, takes to the adoration of any idol carved out of stone or anything else, is a base ingrate and a great sinner. Misery throughout life, is the only punishment such a man deserves. But any one who obeys the commandments of this Most compassionate God, certainly always enjoys perfect happiness in this world.

BESTOWER OF ALL HAPPINESS

**इषे पिन्वस्व । ऊर्जे पिन्वस्व । ब्रह्मणे पिन्वस्व । क्षत्राय पिन्वस्व ।
द्यावापृथिवीभ्यां पिन्वस्व । धर्मासि सुधर्म । अमेन्यस्मे नृम्णानि
धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥३१॥ य० ३८।१४॥**

TRANSCRIPTION

IṢE PINVASVA. UURJE PINVASVA. BRAHMAṆE PINVASVA. KṢATRAAYA PINVASVA. DYAAVAAPṚTHIVIIBHYAAM PINVASVA. DHARMAASI SUDHARMA. AMENYASME NṚMṆAANI DHAARAYA BRAHMA DHAARAYA KṢATRAM DHAARAYA VIŚAM DYAARAYA.

(Yaj. XXXVIII, 14)

WORD-MEANING

Oh (SUDHARMA) Most Righteous God, (ASI) You are (DHARMA) the Holder of Truth and [1](AMENI+ASI) are bereft of animosity. Kindly (DHAARAYA) bestow (ASME) upon us [2](NṚMṆAANI) riches. (BRAHMA+DHAARAYA) May by Your grace, there remain in our body-politics men of learning and (KṢATRAM+DHAARAYA) good administrators and also (VIŚAM+DHAARAYA) men of business acumen. Oh Gracious God, kindly[3] (IṢE+PINVASVA) nourish ourselves with food. Kindly (UURJE+PINVASVA) strengthen us so that we may do deeds of valour. Graciously (BRAHMAṆE+PINVASVA) equip us with requisite clarity of thought. Please, (KṢATRAAYA+PINVASVA) stimulate us with necessary courage. Vouchsafe (DYAAVAAPṚTHIVIIBHYAAM+PINVASVA) us the ability to earn and enjoy worldly happiness and to have the foretaste of Supreme Bliss.

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1. According to Nighantu (II, 20) "*meni*" means "*vajra*". "*Ameni*" is its antithesis. And according to Nirukta (III, 11, 4) "*vajra*" is that which causes living-beings to lose their lives.
2. According to Nighantu (II, 10) "*nṛmṇa*" means "wealth".
3. According to Nighantu (II, 7) "*iṣa*" means 'victuals'.

INVOCATION

Oh Almighty God, You are the Bestower of happiness on us all. Vouchsafe us the wisdom that we may nourish ourselves with excellent food. Kindly save us from indigestion that we may suffer no ills therefrom. May we, by Your grace, never suffer from want of food ! Oh Lord, you are a source of great strength to all. Kindly strengthen us in such a way that we may be able to do deeds of valour in this world. Oh Revealer of the Vidic Lore to mankind, be gracious to equip us with the requisite clarity of understanding and other necessary capabilities, so that we may be able to grasp the Vedic Teachings rightly and endeavour to propagate them in their true spirit. Oh Supreme Being, You are the Greatest Ruler among all worldly rulers. Kindly instil us with appropriate courage, fortitude, morality, courtesy, prowess and physical strength and mental stemina and many such other virtues, so that, we may remain independent and enjoy sovereign imperial sway ! *May no foreigner come to our country to rule over us, and may we never lose political independence and be enslaved by foreigners* ! Oh Lord of heavens, vouchsafe us the ability both to earn and enjoy legitimate worldly happiness, and to have a foretaste of the supreme bliss of final emancipation in this very earthly existence. Oh Most Righteous One, You are the Performer of Righteousness. Nay, You Yourself are Absolute Righteousness by Your very nature. Be gracious and enable us to be righteous in the same manner as You are. Oh Kind-hearted One, You are bereft of animosity. Kindly make us also free from animosity in the same way. Oh Gracious Lord, bestow upon us the abundance of riches consisting of good and useful knowledge, habit of diligence and other similar virtues, animal wealth such as elephants, horses, cows and other cattle and material wealth such as gold, silver and other costly metals and also diamonds and other precious stones etc. *Also kindly bless us with independence in our own national affairs* and freedom to visit other countries at will. May we be able to manage our political and administrative affair ourselves ! May there be excellent men and women to do the needful in this regard, so that, our nation may never suffer for want of anything we stand in need of ! Oh Master of all, be pleased to provide for our body-politics statesmen equipped with perfect learning and other requisite qualities. May our warriors and administrators

endowed with resourcefulness and foresight excell all in valour and other virtues ! May our businessmen and industrialists endowed with clear intellect and cool disposition surpass all in material wealth and agricultural resources ! May our workers well versed in the art of execution and implementation outbeat all in production in the world ! May all the constituents of our nation be infused with great patriotism and sense of duty! May there be never any scarcity of such individuals in our society, kingdom, nation and country. Oh Lord, You are our benevolent Master ! It is your own concern to produce all these beneficent people in our society and to support them fully, so that the prosperity of our country may ever continue unimpaired !

GLORIFICATION

MAKER OF THE UNIVERSE

कि ँ स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् ।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥३२॥
(य० १७ । १८)

TRANSCRIPTION

KIMSVIDAASIIDADHIṢṬHAANAMAARAMBHAṆAM
KATAMATSVITKATHAASIIT.
YATO BHUUMIM JANAYANVIŚVAKARMAA
VIDYAAMAURṆONMAHINAA VIŚVACAKṢAAḤ. (Yaj. XVII, 18)

WORD-MEANING

(KIMSVIT) what (AASIIT) is (ADHIṢṬHAANAM) the support on which this universe rests ? (KATAMATSVIT) what is its (AARAMBHAṆAM) cause and who is its Creator ? (KATHAA) In what manner (AASIIT) is it the cause of this world ? (YATAḤ) Of whom this world is the work (VIŚVACAKṢAA) that Seer of the universe, (VIŚVAKARMAA) the Creator of the world [the Almighty God] (JANAYAN) having fashioned (BHUUMIM+DYAAM) the planets and the heavens (VI+AURṆOT) overshadows them all (MAHINAA) through His own Omnipotence ?

ELUCIDATION

What is the support on which this whole universe rests? What is its cause and who is its creator ? In what manner is it the cause of this creation and in what manner is He the Author of this world ? What is the support of God who creates it ? What is the efficient cause or means with which the world is made and what is the efficient cause of God who has made it and also what are the instruments etc., with which He made it ?

Of Whom this world is the work, that Almighty God, the Maker of the universe has fashioned it out of His own Infinite Omnipotence. He Himself is the support of this world, its Efficient Cause and the Means of its making. Having produced the world containing living-beings and all this creation—from the heavens down to the earth—out of His Infinite Omnipotence, in the proper manner, He keeps the whole universe overshadowed by His Divine Providence. God's support, His efficient cause and His instrument, is He Himself and nothing else. He creates, protects and supports all. He is by His very nature "All-bliss".[1] Of what sort in fact is thatGod ? He is the Seer of the universe. How can any person who forgets that Almighty God and takes refuge with some finite or imaginary being escape from getting drowned in the ocean of worldly miseries,

1. That is, "Absolute Bliss".

MAY HE REMEDY OUR PHYSICAL DEFECTS

तनूपा अ॑ग्नेऽसि तुन्वं॑ मे पाहि । आयुर्दा अ॑ग्नेऽ स्यायु॑र्मे॑ देहि ।
वर्चोदा अ॑ग्नेऽसि वर्चो॑ मे देहि । अग्ने॒ यन्मे॑ तुन्वा॒ ऊ॒नं तन्म॒ऽआपृ॑ण ॥२३॥

(य० ३ । १७)

TRANSCRIPTION

TANUUPAA AGNE-SI TANVAM ME PAAHI.
AAYURDAA AGNE-SYAAYURME DEHI.
VARCODAA AGNE-SI VARCO ME DEHI.
AGNE YANME TANVAA UUNAM TANMA-AAPṚṆA.

(Yaj. III. 17)

WORD-MEANING

Oh (AGNE) Effulgent God, (ASI) You are (TANUUPAAḤ) the Protector of our corporal life. Kindly (PAAHI) protect (ME+TANVAM) my body. Oh (AGNE) Effulgent God, (ASI) You are (AAYURDAAḤ) the Extender of our earthly existence. Kindly (DEHI) grant (ME) me (AAYUḤ) a long life. Oh (AGNE) Effulgent God, (ASI) You are (VARCODAAḤ) the Giver of true knowledge. Please, (DEHI) give (ME) me (VARCAḤ) the lustre of true knowledge. Oh (AGNE) Effulgent God, (YAT) whatever (UUNAM) deficiency (ME+TANVAA) there is in my body, kindly (AAPṚṆA) supply [remedy] (TAT) that at Your earliest (ME) for my sake.

INVOCATION

Oh Self-effulgent God, You are the Protector of our corporal existence. Be gracious to protect our bodies and keep our souls in perpetual state of fitness in this birth. Oh Almighty Physician, You are the Extender of our earthly existence. Kindly grant us a long span of life, full of happiness and glory. Oh Infinite Lustre of Divine Wisdom, You are the Imparter of lustre of true knowledge, to all. It

is through Your grace that men attain wisdom. Please give us the most excellent brilliance of right knowledge and worldly wisdom. Oh Lord, keep us happy and self-satisfied by granting us all these privileges. Whatever we lack in this world physically, may that be remedied through Your generosity ! May there be no lack of joy or any other excellent thing we stand in need of ! Oh God, we are Your progeny. It would rebound to Your glory only when we, Your sons and daughters are provided with all types of comforts and amenities to our entire satisfaction in this world. To whom else we, Your children should go but to You our Father when we desire to have something big or small which can make us rejoice ? Forgetting You, oh our Father, whom else can we approach for other comforts of life ? You are our Almighty Father, of all donors the Most Competent One to give us riches and wealth. Hence, we have come to You and to none else we can go.

GLORIFICATION

ONE WITHOUT A SECOND

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥२४॥
(य० १७ । १९)

TRANSCRIPTION

VIŚVATAŚCAKṢURUTA VIŚVATOMUKHO VIŚVATO BAAHURUTA VIŚVATASPAAT.
SAM BAAHUBHYAAM DHAMATI SAM PATATRAIRDYAAVAABHUUMII JANAYAN DEVA EKAḤ.
(Yaj. XVII, 19)

WORD-MEANING

God (VIŚVATAŚCAKṢUḤ) has Eyes over the whole world. (UTA) In the same manner His (VIŚVATOMUKHAḤ) Mouth is everywhere, His (VIṢVATO-BAAHUḤ) Arms are everywhere, (UTA) and His (VIŚVATASPAAT) Feet are also everywhere. (DEVAḤ) that Almighty God is (EKAḤ) One without a second (SAM+JANAYAN) creating the whole world (DYAAVAABHUUMII) from the heavens down to the earth. He (BAAHUBHYAAM) by means of his two arms [Infinite Strength[1] and Prowess[2]] (PATATRAI Ḥ) through the conferment of happiness and misery (SAM+DHAMATI) sets into motion the course of life.

ELUCIDATION

God is All-powerful. His Eyes are over the whole world. There is nothing in this universe which is invisible to Him. In the same manner, His Mouth is everywhere ; His Arms are everywhere ; His Feet are everywhere. Not only that, His Ears and other Sense-

1. Kinetic energy at His disposal.
2. Dynamic energy at His disposal.

organs also are everywhere. Thus, He is the Seer, Speaker and Sustainer of all. He is Omnipresent and Omnipotent both. Only those persons who fear Him and revere Him, really lead a life—the life of righteousness—and none else. Others only somehow pass their span uselessly. That Almighty God, the Maker of the universe is One without a second. It is He who creates the whole world, from the heavens down to the earth. That Just and Merciful Lord, the Father of the universe makes every disembodied soul to be born again and every embodied soul to die befitting each case, giving all souls without partiality and by means of His two Arms of Infinite Strength and Prowess, to enjoy fully the happiness and to suffer misery that falls to the lot of each, strictly in accordance with the good or evil deeds done by each in his past life. None of us, therefore, should have any faith in any one else but Him the Formless, Unborn, Infinite, All-powerful, Just and Merciful God. He alone is our Most Desired Diety, worthy of being entreated and adored. Only from Him shall we secure bliss and from none else.

MAY WE HAVE EXCELLENT FAMILIES

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याᳬ सुवीरो वीरैः सुपोषः पोषैः ।
नर्य प्रजां मे पाहि । शᳬस्य पशून्मे पाहि । अथर्य पितुम्मे पाहि ॥३५॥

(य० ३ । ३७)

TRANSCRIPTION

BHUURBHUVAḤ SVAḤ SUPRAJAAḤ PRAJAABHIḤ
SYAAM SUVIIRO VIIRAIḤ SUPOṢAḤ POṢAIḤ.
NARYA PRAJAAM ME PAAHI.
ŚAMSYA PAŚUUNME PAAHI.
ATHARYA PITUMME PAAHI. (Yaj. III, 37)

WORD-MEANING

Oh God, You are [1](BHUUḤ) Ever-existent, You are [2](BHUVAḤ) the Maker of natural phenomena, You are [3](SVAḤ) the Creator of those spheres of existence which abound in happiness. May we have (SUPRAJAAḤ) excellent families (PRAJAABHIḤ) with worthy progenies. May we (SYAAM) be (SUVIIRAḤ) at the head of a picked army (SUVIIRAIḤ) of seasoned and valiant soldiers. May we be (SUPOṢAḤ) well strengthened (POṢAIḤ) with good nourishers [good education and nourishing diet etc.]. Oh (NARYA) Well-wisher of men, (ME+PRAJAAM +PAAHI) kindly do protect our people. Oh (SAMSYA) Lord Ever-worthy of Praise, (ME+PAŚUUN+PAAHI) do look after our animals. Oh [4](ATHARYA) Omnipresent God, (ME+PTIUM[5]+PAAHI) do procect our victuals.

1. The word "*bhuu*" has been derived from the root "*bhuu* (1, P.) to be".
2. The word "*bhuva*" has been derived from the root "*bhuva* (10, U.) to consider, to mix".
3. According to Nirukta (II, 14, 1) "*Svaḥ*"="*su+arṇaḥ*" (who can move easily)= "*su+iiraṇaḥ*" (who can destroy pain or suffering)="*su+ṛtaḥ*" (who has already reached the goal or climax).
4. The word "*atharya*" according to Nighantu (II, 14) has been derived from the root "*atharyati*" meaning to go.
5. According, to Nighantu (II, 7) "*pitum*" means 'victuals'.

INVOCATION

Oh Almighty God, You are the Author of all that is auspicious in this world. You are Eternal, so much so that at no time You go out of existence. You are the Maker of dynamic energy and other natural forces and phenomena in this world. You are the Creator of those spheres of existence which super-abound with happiness. We pray You, kindly give us the happiness of the three spheres of existence. Oh Master of all, may we, by Your grace, have excellent families with worthy sons, daughters and kinsmen ! May we be at the head of such picked armies which comprise of only seasoned and valiant soldiers and always come out victorious on the battle-field ! Oh Great Bestower of Vigour, be pleased to arrange things in such a manner that we may feel strengthened and fortified with good education ! May we feel exhilerated by the use of '*soma*' and other invigorating herbs ! May we feel reassured by the possession of enduring health and material wealth in the form of gold etc. ! Oh Well-wisher of mankind do protect our kinsmen in all difficulties. Oh Lord, Ever-worthy of praise, kindly bestow due care on our animals such as, elephants, horses, cows and other cattle and pet animals also. Oh Omnipresent God, do protect our victuals from decay. Oh Fountain-head of Mercy, give us in abundance all that we need in this life and keep us ever happy and fully satisfied.

THE SUPREME BEING

किंᳪं स्विद्वनं कऽ उ स वृक्षऽ आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद् भुवनानि धारयन् ॥३६॥
(य० १७ २०)

TRANSCRIPTION

KIMSVIDVANAM KA-U SA VṚKṢA-AASA YATO DYAAVAAPṚTHIVII NIṢṬATAKṢUḤ.

MANIIṢIṆO MANASAA PṚCCHATEDU TADYADADHYATIṢṬHAD BHUVANAANI DHAARAYAN. (Yaj. XVII, 20),

WORD-MEANING

(KIMSVIT) Where is [1](VANAM) the forest (U) and (KAḤ+SAḤ) what that [2](VṚKṢAḤ) tree (AASA) is (YATAḤ) from which (DYAAVAAPṚTHIVII) heaven and earth (NIṢṬATAKṢUḤ) have been fashioned. Oh (MANIIṢIṆAḤ) learned men, (IT) indeed, you should (MANASAA) with a sincere mind (PṚCCHATA) enquire (U) and try to know (YAT+TAT) what is That Being, which (BHUVANAANI+DHAARAYAN) having created the worlds (ADHI+ATIṢṬHAT) reigns supreme?

ELUCIDATION

What is the True Knowledge in this universe? Where is the forest and what is the tree from which the Almighty Carpenter has hewn out this multifarious universe—the heaven, the earth and other planets also?

The Almighty God has fashioned the heaven, the highest sphere

1. According to Nirukta (VIII, 3, 1) the word "*vana*" has been derived from the root "*van* (VIII. P.) to seek for".
2. According to Nirukta (II, 6, 1) the word "*vṛkṣa*" has been derived from the root "*vṛkṣa* (1, A.) to cover".

of existence super-abounding with happiness [allotable to the embodied souls as a result of their righteous actions], the earth, the middling sphere of existence in which happiness and unhappiness both fall to the lot of living-beings [in accordance with their previous actions], and the hell, the lowest sphere of existence abounding in unalloyed misery [allotable to the embodied souls as a result of their evil actions] and also other planets from the primordial atomic matter which indeed is the forest as well as the tree—the material cause—from which the multifarious universe is created. Oh learned men, you should, with a sincere mind indeed, enquire and try to know decisively about That Supreme Being who has created all the planets, supervises and sustains them all and thus reigns supreme in this universe. Only by knowing and realising Him, human beings can attain felicity and not otherwise. The realisation of this fact in reality is the True Knowledge in this universe.

PRAYER

MAY WE LIVE MORE THAN HUNDRED YEARS

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥३७॥ य० ३६ । २४ ॥

TRANSCRIPTION

TACCAKṢURDEVAHITAM PURASTAACCHUKRAMUCCARAT.
PAŚYEMA ŚARADAḤ ŚATAM JIIVEMA ŚARADAḤ ŚATAM
ŚṚṆUYAAMA ŚARADAḤ ŚATAM PRA BRAVAAMA ŚARADAḤ
ŚATAMADIINAAḤ SYAAMA ŚARADAḤ ŚATAM BHUUYAŚCA
ŚARADAḤ ŚATAAT. (Yaj. XXXVI. 24)

WORD-MEANING

(TAT) That (ŚUKRAM) Holy God, (CAKṢUḤ) the Seer of all, (DEVAHITAM) the Donor of happiness to the learned men, (UT+CARAT) exists in His Beatific State (PURASTAAT) even before the creation of universe. By His grace, (PAŚYEMA) may we see for (ŚARADAḤ+ŚATAM) hundred years; (JIIVEMA) may we live for (ŚARADAḤ+ŚATAM) hundred years; (ŚṚṆUYAAMA) may we hear for (ŚARADAḤ+ŚATAM) hundred years; (PRA+BRAVAAMA) may we be able to give discouse for (ŚARADAḤ+ŚATAM) hundred years; (ADIINAAḤ+SYAAMA) may we remain free from dependence on others (ŚARADAḤ+ŚATAM) for hundred years; (BHUUYAḤ+CA) and again may we remain without dependence (ŚARDAH+ŚATAAT) even beyond hundred years.

INVOCATION

Oh God Almighty, You are the Seer of all. You are the Donor of material happiness for our mind, senses and limbs. It is You who provides supreme bliss of final emancipation to those of us who possess the right knowledge in this world. You are the First Cause of

all and do exist even before the creation of the universe. You are Holy by Your very nature and have the power to create all. You exist in Your Beatific State unchanged even after the dissolution of the universe. Only through Your grace, Oh Lord, we can aspire to have a good life, seeing with perfect eye-sight Your wonderful universe for a hundred winters, that is to say, for the full span of human life, living righteously for one hundred years, listening to the teachings of Your Vedic Lore for a hundred years, discoursing on Your Vedic Word to the willing and deserving people, for a hundred years and otherwise also devoting our time to useful and righteous pursuits. May we, oh God Almighty, by Your grace, live for a hundred years without demeaning ourselves by the loss of spiritual, moral, economic and political freedom. Kindly grant us right knowledge about Your Own Self, Your Vedic Word and the universe for the full span of a hundred years. May we have, by Your grace, a clear understanding, valour and prowess, with sound sense-organs and healthy bodies for a hundred years. Even if we happen to live for more than a hundred years, oh Lord, we beseech You, to grant us a life in which our faculties and organs remain perfectly well so that we may see, busy ourselves, hear, learn and teach in perfect freedom—spiritual, moral, economic and political.

PRAYER

KINDLY PROMOTE OUR CORPORAL EXISTENCE

या ते धामा॑नि पर॒माणि॒ याव॒मा या म॑ध्य॒मा वि॑श्वकर्मन्नु॒तेमा ।
शिक्षा॒ सखि॑भ्यो ह॒विषि॑ स्वधावः स्व॒यं य॑जस्व त॒न्वं॑ वृधा॒नः ॥३८॥
(य० १७ । २१)

TRANSCRIPTION

YAA TE DHAAMAANI PARAMAAṆI YAAVAMAA YAA MADHYAMAA VIŚVAKARMANNUTEMAA.
ŚIKṢAA SAKHIBHYO HAVIṢI SVADHAAVAḤ SVAYAM YAJASVA TANVAM VṚDHAANAḤ.

(Yaj. XVII, 21)

WORD-MEANING

Oh (VIŚVAKARMAN) Creator of all (IMAA) those (DHAAMAANI) spheres of existence, (YAA+PARAMAAṆI) the highest, (YAA+MADHYAMAA) middling, (UTA+YAA+AVAMAA) the lowest, (TE) they are Yours. (ŚIKṢA+NU) Kindly do tell all about them (SAKHIBHYAḤ) to all the souls who being eternal and intelligent like You are Your friends. Oh (SVADHAAVAḤ) Upholder of Your Ownself, (SVAYAM+YAJASVA) kindly perform the "*Yajna*" (TANVAM+VṚDHAANAḤ) for the development of our corporal existence (SVAYAM) Yourself (HAVIṢI) by providing us all articles of consumption.

INVOCATION

Oh God Almighty, you are the Ordainer and the Maker of all. Kindly teach us all about those spheres of existence which are the highest, middling and the lowest and which have been created by You, in the same way as a friend discloses the most secret things about himself, to his friends. In this manner having attained right knowledge, we shall become proficient in our everyday dealings with others in respect of these spheres of existence. Oh Omnipotent God, You are

the Upholder of Your Ownself. It is You who promotes, the development of our corporal existence. It is You and You alone who looks to our interests in other affairs also. Kindly, You Yourself look into all these matters concerning us and dispose them of in such a manner that ultimately they may result in upholding the honour of the leanred, provide amenities and means of happiness to the righteous and impart useful knowledge and give other good things to the deserving. Oh Almighty God, we pray you to grant us of Your own accord all those things that may bring happiness to us, otherwise, so far as we are concerned, we are utterly powerless to propitiate You. We cannot at all conduct ourselves in a manner, which may be in conformity with Your Divine Commandments and may thus satisfy You. But oh God, as You are the Saviour of the fallen and down-trodden, we fully hope that you will cast Your "Glance of Mercy" on us and make us happy and contented.

THE LORD OF LORDS

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वाति तृण्णं बृहस्पतिर्मे तद्दधातु ।
शं नो भवतु भुवनस्य यस्पतिः ॥३६॥ य० ३६ । २ ॥

TRANSCRIPTION

YANME CHIDRAM CAKṢUṢO HṚDAYASYA MANASO
VAATI TṚṆṆAM BṚHASPATIRME TADDADHAATU.
ŚAM NO BHAVATU BHUVANASYA YASPATIḤ.
(Yaj. XXXVI, 2)

WORD-MEANING

(YAT) whatever (CHIDRAM) loophole (ME) of my (CAKṢUṢAḤ) sight, (HṚDAYASYA) heart (VAA) and (MANASAḤ) mind (ATI+TṚṆṆAM) which has grown very noisesome, may God, (BṚHASPATIḤ) the Lord of all great things (TAT+ME+DADHAATU) remove that loophole of mine. He (YAḤ) who is (PATIḤ) the Master (BHUVANASYA) of the whole universe, (ŚAM+NAḤ+BHAVATU) may He be auspicious to us.

INVOCATION

Oh Almighty God, You are the Rectifier of all disorders. Whatever loopholes in the form of weakness, inordinate attraction of or repulsion from earthly objects, fickleness and obtuseness and such other blemishes there exist in my eye-sight, heart, vital energies, reasoning, discriminative faculties, memory and all the senses and other organs of my person and which have grown very noisesome and troublesome to me, kindly remedy them at the earliest. Oh Lord, You are "*Brhaspati*", the Master of the great beings in this universe. Having regard to Your own greatness, be pleased to support me in this world, so that I may be able to stand firm on the path of truth and righteousness. Oh God Almighty, I am confident that You will

surely accomplish this great task, so that I may be able to devote myself entirely to Your adoration and the observance of Your commandments. So condescend to cover up all my defects Yourself. Oh Master of the whole universe, I repeatedly entreat You, kindly cast a 'Glance of Mercy' upon me, so that all the days of my life may be peaceful through Your Grace. Oh God Almighty, there is none except You in this universe who can do what is essentially conducive to my welfare. All my hopes are centred in You and I have no doubt that You will fulfil them.

ONE WITHOUT SECOND

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऽऋषीन् परऽएकमाहुः ॥४०॥
(य० १७ । २६)

TRANSCRIPTION

VIŚVAKARMAA VIMANAA AADVIHAAYAA DHAATAA
VIDHAATAA PARAMOTA SANDṚK.
TEṢAAMIṢṬAANI SAMIṢAA MADANTI YATRAA
SAPTA-ṚṢIIN PARA-EKAMAAHUḤ. (Yaj. XVII, 26)

WORD-MEANING

(VIŚVAKARMAA) That Creator, (VIMANAAḤ) who is replete with knowledge is (VIHAAYAAḤ) All-pervasive (AAT) and is also (VIDHAATAA) the Differentiator of each individual and (DHAATAA) Sustainer of them all. (UTA+PARAMAA) Though the Greatest among all beings, He is (SANDṚK) the Overseer of the good and evil deeds of all. (YATRA+PARAḤ) In that Left-over One (SAPTAḤ+ṚṢIIN) the seven forces (SAM+MADANTI) fully enjoy (IṢAA) to their heart's content (TEṢAAM+IṢṬAANI) all the happiness they desire. (EKAM+AAHUḤ) The learned proclaim that that Almighty God is One without a second.

INVOCATION

Oh Omniscient God, You are the Creator of all. The vast multifarious universe is Your work. It has been brought into being by You. Your Infinite Mind is replete with infinitely varied knowledge. You are All-pervasive like space and immutable and imperturbable support of all. You are the Maker and Differentiator of each individual of every species in the vast universe. It is You and You alone who can sustain all in this world. You are the Greatest of all great beings and the Overseer of the good and evil deeds of all. You

take note of each and every little thing concerning every individual. Oh God, only those persons who have faith in You, and are devoted to You and adore You and do not in the least offer divine worship to any other being except You, enjoy all the happiness they desire. Oh God Almighty, You keep Your devotees always happy. Those who are ever devoted to you fully enjoy to their heart's content the supreme bliss of the union with You and never succumb to any misery. Your are, My Lord, One and only One without a second. You are the Supreme Being. In Your Omnipotent Providence the seven forces that energise all beings in this universe, namely, the five vital energies, the mind and the soul remain in the 'causal state' at the time of dissolution of the creation. You Yourself, oh Lord, continue in Your Most Beatific and Blissful state at the time of creation of the universe, and during the continuance of it, as well as at the time of its dissolution at the end. Only by adoring You, we can hope to be happy always and in no way else.

EXTERMINATOR OF ALL ILLS

चतुः स्रक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः ।
स नः सर्वायुः सप्रथाः । अप द्वेषोऽप ह्वरोऽन्यव्रतस्य सश्चिम ॥४१॥
(य० ३८ । २०)

TRANSCRIPTION

CATUḤSRAKTIRNAABHIRṚTASYA SAPRATHAAḤ, SA NO VIŚVAAYUḤ SAPRATHAAḤ.
SA NAḤ SARVAAYUḤ SAPRATHAAḤ.
APA DVEṢO-PA HVARO-NYAVRATASYA SAŚCIMA.
(Yaj. XXXVIII, 20)

WORD-MEANING

Oh Divine Physician, may [1](CATUḤSRAKTIḤ+NAABHIḤ)[2] the four-cornered human body [with its four stages of life] (ṚITASYA+SAPRATHAAḤ) be full of '*rita*'[3] [may always obey the rules of nature]. May (SAḤ) that human body remain (NAḤ) for us (SAPRATHAAḤ)[4] full of happiness (VIŚVAAYUḤ) through out our whole life. May (SAḤ) that embodiment remain (NAḤ) for us (SAPRATHAAḤ) full of activities (SARVAAYUḤ) through out our long span of life. May we (APA+HVARAḤ) who are unwavered (APA+DVEṢAḤ) by Your grace, [You who are devoid of animosity] [5](SAŚCIMA) keep at bay (ANYAVRATASYA) all those who are avowed to others and not You.

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1. The word '*srakti*' has been derived from the root "*srak* (1, A.) to go."
2. The word '*naabhi*' has been derived from the root '*nah* (4, U.) to tie, to bind' Here it means "human embodiment."
3. The word '*ṛta*' has been derived from the root "*ṛ* (1, P.) to go." It means "laws of nature,"
4. According to Nirukta (VI, 7, 17) the word "*sprathaaḥ*" means "spread over". Here it means (i) full of, (ii) overflowing with happiness and (iii) blossoming with activities.
5. The word "*saścima*" has been derived from the root '*sasj* (I, U.) to go.' The sense of the prefix '*apa*' also echoes here. This is why it means "we may keep away."

Oh Great Physician, You are the Eradicator of all our ailments. May the human body, a bundle of nerves, veins, arteries, muscles, glands etc., with its four stages of life be always full of '*rta*'! May it meticulously follow the laws of nature in its functioning and thus remain quite healthy and sound ! May it, in this way, by Your grace, become a vast field of happiness for us ! May the span of life of every living-being expand to its fullest extent and be full of intense activity in this world. Oh God, You are infinitely Great by Your Omnipotence. Kindly expand our life entirely, granting us the utmost happiness falling to our lot by Your Dispensation. Oh Lord, Plenitude of Tranquility, You are devoid of animosity. Be pleased to rid us of all types of perturbation. Kindly grant us Your grace that we may never pay the least divine honour to any but You and You alone and to none else. May we not pay any heed to anything contrary to Your commandments. This is our solemn vow. Anything against this, we will not consider worth our while. We will always worship You and You alone. This we declare as our firm resolve. Kindly give us the necessary strength to keep it throughout our life.

PRAYER

THE SUPREME BEING

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा।
यो देवानां नामधा एक एव तꣳ सम्प्रश्नं भुवना यन्त्यन्या ॥४२॥

(य० १७ । २७)

TRANSCRIPTION

YO NAḤ PITAA JANITAA YO VIDHAATAA DHAAMAANI
VEDA BHUVANAANI VIŚVAA.
YO DEVAANAAM NAAMADHAA EKA EVA
TAMSAMPRAŚNAM BHUVANAA YANTYANYAA.

(Yaj. XVII, 27)

WORD-MEANING

(YAḤ) He who is (NAḤ) our (PITTA) Father; He who is our (JANITAA) Creator; (YAḤ) He who is our (VIDHAATAA) Dispenser; He who (VEDA) knows (VIŚVAA) all (DHAAMAANI+BHUVANAANI) the spheres of existence and also their positions and places; (YAḤ+DEVAANAAM+NAAMADHAA) He who is the Assignor of the names of all the celestial bodies; (EKAḤ+EVA) He who is One without a second; (ANYAA+BHUVANAA) all other beings (YANTI) proceed (TAM+SAMPRAŚNAM) to enquire about Him fully.

ELUCIDATION

Oh you devotees, He who is our Father, *i.e.*, He who always protects us; He who is our Creator, *i.e.*, He who produces us; He who is our Dispenser, *i.e.*, He who bestows the allotment of supreme bliss of final emancipation and earthly happiness upon us; He who fully knows about all the worlds, the spheres of existence and also their respective positions and places in this universe, and He who also personally abides in each individual being; He who is the Assignor of the names, places and functions of the sun and other celestial bodies

and also of the sense-organs of the human mechanism and He who is the Ordainer of the future prospects of the learned and the wise, is the God Almighty. That Supreme Being is One and One alone, without any second. We must not entertain any doubts in this respect. He alone is our Master and Father. All other beings, all the Vedas, all established philosophical and scientific systems and all the learned men in this universe aim at fully enquiring and investigating about Him alone. All human endeavour is intent upon and is ultimately done with the sole purpose of attaining true and decisive knowledge of God, His nature, attributes and deeds, of the universe created by Him and of His commandments. The four-fold aims of human endeavour in this world namely, '*dharma*', the practice of righteousness, '*artha*', the acquisition of wealth and other means of life, '*Kaama*', the satisfaction of human desires and '*mokṣa*', the attainment of final emancipation, can be accomplished only through the achievment of true conception of Him and not otherwise. Hence every devotee should dedicate to Him his body, mind and all that he possesses and should spare no pains in achieving these ends with the help of God.

PRAYER

MAY OUR MIND BE RECEPTACLE OF AUSPICIOUS RESOLVES

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंङ्कल्पमस्तु ॥४३॥
(य० ३४ । १)

TRANSCRIPTION

YAJJAAGRATO DUURAMUDAITI DAIVAM TADU SUPTASYA TATHAIVAITI.
DUURAMGAMAM JYOTIṢAAM JYOTIREKAM TANME MANAḤ ŚIVASANKALPAMASTU. (Yaj. XXXIV, 1)

WORD-MEANING

(TAT) That (MANAḤ) mind (ME) of mine (YAT) which is (JYOTIṢAAM+JYOTIḤ) the illuminator of lustrous bodies and which (U) surely, (JAAGRATAḤ) in man's waking state (TATHAA+EVA) as well as (SUPTASYA) when he is sleeping (UT+AITI) flies (DUURAM) far away because (DUURAMGAMAM) it is its nature to wander away ; may that (DAIVAM) divine entity always(ASTU) be (ŚIVASANKALPAM) the receptacle of auspicious resolves.

INVOCATION

Oh God Almighty, it is You who eliminates all obstacles from our way of observing piety and righteousness. May, by Your grace, that mind of mine which is Your gift to me, be always a receptacle of righteous and auspicious resolves. May it never even for a moment entertain any thought which has even the slightest semblance to un-righteousness and impiety. What type of organ is the human mind ? It is surely, a great instrument You have put, oh Lord, at the disposal

of mankind. In man's waking state, as well as when he is sleeping, this mind goes on flying farther and farther away. In fact, it is its nature to wander afar. It not only sheds light on ordinary things of Your creation but enlightens men even about luminous and effulgent objects like fire, the sun, the moon and other lustrous planets. Thus, it is an illuminator of even illuminating entities of the universe. Without its help a man can receive no enlightenment on any subject. Sense-organs such as, ears and eyes are of no avail to a man when the mind is out of function. It is though unique and great but is fickle and extremely fleet and uncontrollable at the same time. Oh Lord, only by Your grace, it can become firm, pure, righteous and replete with true knowledge. This great organ given by You to human beings which enables them even to know all about the past, present and future, oh Almighty God, is entirely in Your control. Surely, we cannot subdue such a powerful entity. Do condescend to subject it to our control, so that, we may never go wrong in our life's transactions and fall a prey to sins, but may always be able to live uprightly and attain true knowledge and remain always devoted to You.

CREATOR OF THE UNIVERSE

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥४४॥

(य० १७ । ३१)

TRANSCRIPTION

NA TAM VIDAATHA YA IMAA JAJAANAANYADYUṢMAAKAMANTARAM BABHUUVA.

NIIHAAREṆA PRAAVṚTAA JALPYAA CAASUTṚPA UKTHAŚAASAŚCARANTI.

(Yaj. XVII, 31)

WORD-MEANING

Oh you people, (NA+TAM+VIDAATHA) you do not know Him (YAḤ+IMAA+JAJAANA) who has produced all these worlds. This is why (PRAAVṚTAAḤ) being enveloped (NIIHAAREṆA) with mist of ignorance [1](JALPYAAḤ) you vociferate atheistic opinions. You are at this moment (CARANTI) acting like men [2](ASUTṚPAḤ) engaged in satisfying selfish cravings (CA) and are (UKTHAŚAASAḤ)[3] talking quite opposite to Vedic teachings. (ANYAT+YUṢMAAKAM+ANTARAM+BABHUUVA)) Surely, there is a vast difference between you [and the Almighty God].

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1. According to Indian logic "*jalpa*" is a type of debate in which unnecessary wragling is resorted to by both sides, without sticking to their respective stands on the subject under discussion. Those who resort to such types of debates are called "*Jalpyaaḥ*."

2. According to Nirukta (XI, 18, 2) the word '*asu*' means '*praaṇa*' *i.e.*, life in the body. Those who are desirous of fulfilling their bodily needs (selfish cravings) are, therefore, called '*asutṛpaḥ*'

3. The word "*uktha*" has been derived from the root "*vac* (2, P.) to speak, to relate." Hence it means an "*utterance*." Therefore the word "*ukthaśaasaḥ*" connotes "those who quote scriptures" and that too in wrong contexts.

Oh dear people, most of you do not know the Almighty God who has created all these planets and all the living-beings who reside therein. This is why, being enveloped in the mist of ignorance, you vociferate your false and atheistic opinions, which only cause you misery and not happiness in any way. You are merely engrossed in the pursuit of satisfying selfish cravings of your animal life. Only for the enjoyment of sensual pleasures you are perpetrating deeds quite opposite to Vedic teachings and conducting yourselves in a manner altogether in contravention of the commandments of the Justice-minded Almighty God, the Supreme Being who has produced all these planets in which we all reside and pass our lives. This is a pointer to the fact that You do not know Him.

Are not the souls and the Supreme Being identical ?

Neither by reason nor according to the teachings of the Vedas can the identity of the souls and the Supreme Being be established for they are already acknowledged to be different. The souls are beset with ignorance and such other blemishes, whereas the Supreme Being is not. Hence the souls and the Supreme Being can never be identical. They were never identical in the past nor they will ever be in future. However, between the souls and the Supreme Being there exists the relation-ship of the pervaded and the pervader, the supported and the supporter, the served and the server, the produced and the producer etc. Surely, it is not reasonable on the part of any one to consider the souls and the Supreme Being as one and the same.

MAY WE BECOME POSSESSORS OF SUPREME POWER

भग एव भगवाँ२॥ऽअस्तु देवास्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुर एता भवेह ॥४५॥
(य० ३४ । ३८)

TRANSCRIPTION

BHAGA EVA BHAGAVAAM-ASTU DEVAASTENA VAYAM BHAGAVANTAḤ SYAAM.

TAM TVAA BHAGA SARVA IJJOHAVIITI SA NO BHAGA PURA ETAA BHAVEHA. (Yaj. XXXIV, 38)

WORD-MEANING

(BHAGAVAAN) God by His very nature (ASTU) is (BHAGAḤ) the Supreme Power. (TENA+EVA) Only through Him (VAYAM+DEVAAḤ) we, the learned people (BHAGAVANTAḤ+SYAAM) can become possessors of supreme power. Oh (BHAGA) Majestic God, (SARVAḤ+IT) whole of this world (JOHAVIITI) is extremely desirous to realise (TAM+TVAA) You of this description. Oh (BHAGA) Majestic God, (SAḤ+BHAVA) may You as such be (NAḤ) to us (PURAḤ+ETAA) accessible even before we become aware of it (IHA) in this world.

INVOCATION

Oh God Almighty, You are the Master of all. You are the Supreme Ruler of the rulers of this universe. By Your very nature You are the Supreme Power. Oh Lord, the learned people of the world, can hope to become possessors of the supreme power only by propitiating You. You are "Majestic-all" by Your very nature. Oh Majestic God, the whole world is extremely desirous of realising You. There is none in this world so unfortunate who does not like to have

access to You. Oh God, You are full of Majesty. May you be accessible to us all even before we come to know of this fact. Oh Almighty God, do arrange things in such a manner that having once attained You, we may never lose You nearness. May we never be deprived of the supreme powers bestowed upon us by You. May You of Your own accord, grant us in this very life supreme powers and also the bliss of final emancipation. If such be Your Will, vouchsafe that we may be ever devoted to You.

GLORIFICATION

CUSTODIAN OF ALL TREASURES

गणानां त्वा गणपतिꣳ हवामहे प्रियाणां त्वा प्रियपतिꣳ हवामहे निधीनां त्वा निधिपतिꣳ हवामहे वसो मम।
आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥४६॥ य० २३।१९॥

TRANSCRIPTION

GAṆAANAAM TVAA GAṆAPATIM HAVAAMAHE PRIYAAṆAAM TVAA PRIYAPATIM HAVAAMAHE NIDHIINAAM TVAA NIDHIPATIM HAVAAMAHE VASO MAM.

AAHAMAJAANI GARBHADHAMAA TVAMAJAASI GARBHADHAM. (Yaj. XXIII, 19)

WORD-MEANING

Oh God Almighty, (HAVAAMAHE) we call (TVAA) You (GAṆAPATIM) '*Gaṇapati*', the Master [1](GAṆAANAM) of our hosts; (HAVAAMAHE) we call (TVAA) You (PRIYAPATIM) '*Priyapati*', the Protector (PRIYAAṆAAM) of all that is dear to us ; (HAVAAMAHE) we call (TVAA) You (NIDHIPATIM) '*nidhipati*', the Custodian (NIDHIINAAM)[2] of our treasures. Oh (VASO) Sustainer of all, Your are (MAM) my only hope in life. May (AHAM) I (AA+ AJAASI)[3] fully know (TVAM) You [4](GARBHADHAM) the Sustainer of Primor-

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1. In Samskṛta '*gaṇa*' means 'a group', more precisely "an organised group' meant for security purposes."
2. According to Nirukta (II, 4, 4) the word "*nidhi*" means "*śevadhi.*" According to Nighantu (III, 6) "*śeva*" means happiness. Therefore "*śevadhi*" means source of happiness. This very interpretation of "*nidhi*" has been upheld by Durgaa-caarya in his commentary on Nirukta (II, 4, 4).
3. The word "*ajaasi*" has been derived from the root "*jnaa* (9, U.) to know".
4. The word "*garbha*" has been derived from the root "*grah* (9, U.) to take hold of, to seize". It means womb (that which takes hold of the foetus) and foetus (that which is taken hold of in the womb) both. In the sphere of cosmos primordial matter is foetus and God Almighty the womb. In this respect God being the

dial energy and thus be able [5](AA+AJAANI) to cast away (GARBHADHAM) the evil effects which force souls to be reborn.

INVOCATION

Oh God Almighty, You are the Master of all "*gaṇas*", the hosts, that is, all the associations of men we are concerned with. This is why we call You "*Gaṇapati*", the "Lord of Hosts". As You are the Protector of all "*Priyas*", the dear ones who work for us and also of all the things that are dear to us, we call You, "*Priyapati*", the "Protector of all our dear ones." As You are the Keeper of all "*nidhis*", the treasures, we call You "*Nidhipati*", the "Custodian of our Treasures" also. Oh Dispenser of all that we need in life, we know that You are the Sustainer and the Nourisher of that primordial energy from which the whole universe is produced, in the same manner as a child is born from the womb of his mother. That Womb of Yours, the source of all beings and also of every thing else, the Supporter and Protector of the whole universe is Your Omnipotence.

This world composed of animate creatures and other creations comes into and goes out of its composite existence frequently, but You My Lord are ever Unborn and Immortal, by Your very nature. May I, by Your grace, keep away from myself all unrighteousness, ignorance and evil inclinations, the causes of all miseries in this world. May we all, Your devotees, vie with one another in our efforts to attain You. So kindly soon be accessible to us now, for we cannot brook any further delay. If You now even in the least, delay in allowing us to realise You, it is certain we will never be able to attain You in this birth.

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sustainer of primordial matter is not only "*garbha*" but "*garbhadha*" also. In the wordly sense the effects of the actions of the souls of previous births force them to get themselves embodied. Hence they are also called "*garbhadha*".

5. The word "*ajaani*" has been derived from the root "*aj* (1, P.) to go, to run, to censure."

PRAYER

MAY I ATTAIN TRUTH

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात्सत्यमुपैमि ॥४७॥ य० १।५॥

TRANSCRIPTION

AGNE VRATAPATE VRATAM CARIṢYAAMI TACCHAKEYAM TANME RAADHYATAAM.
IDAMAHAMANṚTAATSATYAMUPAIMI. (Yaj. I, 5)

WORD-MEANING

Oh (AGNE) Self-effulgent God, (VRATAPATE) You are the Protector of all our vows. (VRATAM+CARIṢYAAMI) I am now taking a vow, (TAT+ŚAKEYAM) vouchsafe that I may carry it out. (TAT+ME+RAADHYATAAM) May this vow of mine be successful ultimately and (IDAM) may by its observance (AHAM) I (ANṚTAAT+SATYAM+UPAIMI) attain truthfulness after having left untruth behind.

INVOCATION

Oh Almighty God, You are Self-effulgent by your very nature. Absolute Being, Absolute Intelligence and Absolute Bliss are Your characteristics. It is You who takes us all on the path of progress. I shall take and wish to carry on to successful issues the solem vows of a "*brahmacaarii*", the Vedic student,a "*grhastha*", the Vedic house-holder, a "*vaanaprastha*", the Vedic hermit, a "*samnyaasii*", the Vedic monk (or nun). Vouchsafe that I may be able to carry these vows to successful issues. Also grant me the grace, Oh Lord, that by the observance of these solem vows I may give up all untruth, false attachment to all ephemeral and transitory things of this world including my own body and attain everlasting truthfulness, a virtue characterised by sincerity and right knowledge. Kindly fulfil this desire of mine, so that I may lead a life of learning, truthful behaviour and become a pious man ever devoted to You.

BESTOWER OF SPIRITUAL POWERS

य आत्मदा बलदा यस्य विश्वऽउपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥४८॥

(य० २५ । १३)

TRANSCRIPTION

YA AATMADAA BALADAA YASYA VIŚVA-UPAASATE PRAŚIṢAM YASYA DEVAAḤ.

YASYA CHAAYAAMṚTAM YASYA MṚTYUḤ KASMAI DEVAAYA HAVIṢAA VIDHEMA. (Yaj. XXV, 13)

WORD-MEANING

Oh you people of this world, let us (HAVIṢAA+VIDHEMA) worship with true devotion (DEVAAYA) that Almighty God (YAḤ) who is (KASMAI) the Author of all bliss ; (AATMADAA) who is the Bestower of spiritual benefits ; (BALADAA) who is the Bestower of all types of strength ; (VIŚVE+YASYA+UPAASATE) and whom the whole world adores and (YASYA) whose (PRAŚIṢAM)* commandments even (DEVAAḤ) the learned obey and also (YASYA+CHAAYAA) whose shadow of protection is (AMṚTAM) a source of unending bliss and (YASYA+MṚTYUḤ) even death is under whose discipline, not to say of others.

ELUCIDATION

Oh you people of this World, it is the Almighty God who bestows upon His devotees the spiritual knowledge—the true knowledge about His Own Self and the souls—in this world. It is He who gives to the embodied souls all the vital energy needed by them and

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* The word "*praśiṣam*" has been derived from the root "*śaas* (9, P.) to teach, to advise", preceded by the prefix "*pra*".

in this way equips them with the necessary wherewithal to enjoy this life in the true sense. Thus, He is the real Bestower of "*Aatmaa*", the 'self-fulfilment' on the souls in this world. It is He who, in fact, vests the souls with three types of strength namely, mental strength of the possession of true knowledge, organic strength *i.e.*, the vigour of the sense-organs (which comprises of soundness and clarity of perception, of hearing, smelling, seeing, tasting and touching) and the physical strength *i.e.*, the vigour of the body (which comprises of robustness of muscles, and firmness of limbs). His commandments, the whole universe obeys including the wise and the learned. None in this universe, may he be animate or inanimate, senseless or sense-conscious, intelligent or unintelligent, is capable of transgressing His eternal laws. The ears serve only the purpose of hearing sounds and the eyes that of seeing concrete objects. These organs cannot in any way act *vice versa*. Those saintly persons who secure His protection and grace, enjoy the supreme bliss of final emancipation. Surely, the lack of His support and mercy is the cause of untold miseries—undergoing series of births and deaths again and again—for the wicked. Oh my dear friends, listen, He is One without a second and is the only real Donor of happiness in this world. My good friends, come one and come all. Let us all join together to serve and adore that Almighty God, the Author of all bliss, with sincere love and faith and true devotion. Let us never swerve ourselves from Him, even for a moment and offer divine worship to any other inferior being. Rest assured, He will undoubtedly bless us with perfect bliss.

MAY WE HAVE PERFECT HEALTH

उपहूता इह गाव उपहूता अजावयः । अथोऽअन्नस्य कीलाल
उपहूतो गृहेषु नः । क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳ
शग्मꣳ शंय्योः शंय्योः ॥४६॥ य० ३ । ४३ ॥

TRANSCRIPTION

UPAHUUTAA IHA GAAVA UPAHUUTAA AJAAVAYAḤ.
ATHO-ANNASYA KIILAALA UPAHUUTAA GṚHEṢU NAḤ.
KṢEMAAYA VAḤ ŚAANTYAI PRAPADYE ŚIVAM ŚAGMAM
ŚAMYYOḤ ŚAMYYOḤ. (Yaj. III, 43)

WORD-MEANING

Oh God, by Your grace, [1](UPAHUUTAAḤ) may there be (GAAVAḤ) good cows etc., and (UPAHUUTAAḤ) may there be (AJAAVAYAḤ) goats etc. (ATHO) and also (UPAHUUTAḤ) may there be [2](ANNASYA+KIILAALAḤ)[3] health-giving victuals (NAḤ+GṚHEṢU) in our house-holds. (IHA) In this world (VAḤ+KṢEMAAYA+ŚAANTYAI) for our welfare and peace (PRAPADYE) may we attain [4](ŚAGMAM) worldly happiness [5](ŚAMYYOḤ) through subduing bodily ailments and (ŚIVAM)[6] final bliss (ŚAMYYOḤ) by eliminating all causes of fear.

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1. The word "*upahuutaa*" has been derived from the root "*huu* (2, P.) to give, to offer, to eat", preceded by the prefix "*upa*".
2. The word "*anna*" has been derived from the root "*an* (2, P.) to breathe, to live."
3. According to Nighantu (II, 7) the word "*kiilaala*" mean a superior type of edible."
4. According to Nighantu (III, 6) "*śagmam*" means happiness. It connotes such a type of happiness which one gets after the fulfilment of one's wants or on relief from natural calamities.
5. For etymological meaning of the word "*śamyyoḥ*" see footnotes to Mantra 23, of Part II.
6. For etymological meanings of the word "*siva*" see footnotes to Mantra 26 of Part II.

INVOCATION

Oh God Almighty, You reign supreme in this world. You are the Master and the Protector of all animal life in this universe. By Your grace, may there be no dearth in our house-holds, of good cows, buffaloes, horses, elephants, goats, sheep and other cattle and pet animals. May we have enough of victuals for our use. May the lush vegitables and disease-killing herbs etc. never be wanting to us, so that, we may not feel any difficulty for lack of things conducive to the happiness of our earthly life.

Oh Lord, by Your grace and also through our association with the learned and wise people, may we attain physical and mental health and also peace free from all types of disturbances. Oh God, we aspire for domestic bliss untouched by bodily ailments in this earthly life and also the happiness of final emancipation. Oh Lord, be pleased to fulfil both these wishes of ours by conferring on us full prosperity in worldly life, as well as, the foretaste of the supreme bliss of final emancipation in this very earthly existence. We are quite sure that you will grant this request of ours for, it is Your nature to bestow upon Your devotees what they desire from You.

MAY WE ATTAIN ALL-ROUND PROSPERITY

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥१०॥

(ऋ० १ । ८९ । ५)

तथा ॥५०॥ (य० २५ । १८)

TRANSCRIPTION

TAMIIŚAANAM JAGATASTASTHUṢASPATIM
DHIYAMJINVAMAVASE HUUMAHE VAYAM.
PUUṢAA NO YATHAA VEDASAAMASADVṚDHE
RAKṢITAA PAAYURADABDHAḤ SVASTAYE.

(Ṛg. I, 89, 5) and (Yaj. XXV, 18)*

WORD-MEANING

(VAYAM) We (HUUMAHE) long to reach (TAM) that well-known (IIŚAANAM) Almighty Lord who is (PATIM) the Maintainer (JAGATAḤ) of the moving (TASTHUṢAḤ) and the immovable world and who is also (DHIYAMJINVAM) the Inspirer of the intellect (AVASE) for our protection, (YATHA) so that (PUUṢAA) that Sustainer, the Almighty God, may become (NAḤ) our (RAKṢITAA) Protector for (VṚDHE) the advancement of our (VEDASAAM) learning and may remain (ADABDHAḤ) ever vigilant for our (SVASTAYE) well-being and (ASAT) may be our (PAAYUḤ) Saviour in all respects.

ELUCIDATION

Oh people of the world, those of you who desire worldly happiness and the bliss of final emancipation should try to develop a keen desire to attain that Almighty God. We should all feel impatient to find Him out for only He is the Lord of the whole universe. He alone

* This Mantra also comes in Ṛgveda (I, 89, 5) and has been elucidated on pages 17 and 18 of this compilation.

has the capacity to create, sustain and dissolve the universe. It is He who can fulfil our wishes in this world. This universe of which we ourselves are a part is two-fold, namely, moving and immovable. That Almighty God is the Protector of both. None other than He possesses right knowledge by His very nature and has the power to bestow it upon us. We eagerly invoke Him for our protection. Just as that Almighty Lord is our Sustainer and provides us with nourishment, physical, mental and spiritual, in the same way, He is the Ordainer of our material, moral and spiritual progress also. In fact, He is our Saviour. It is He who assures our safety from everything vexatious and at the same time He is entirely bereft of all inclinations to injure any being. Hence, oh you people of the world, do not forget that Almighty God, the Formless and the Imparter of all bliss. Excepting Him we have no other source wherefrom we can derive true happiness in this universe.

THE MIGHTY LORD

मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम् ।
अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिषः ॥५१॥(य० २।१०)

TRANSCRIPTION

MAYIIDAMINDRA INDRIYAM DADHAATVASMAAN RAAYO MAGHAVAANAḤ SACANTAAM.
ASMAAKAM SANTVAAŚIṢAḤ SATYAA NAḤ SANTVAAŚIṢAḤ.
(Yaj. II, 10)

WORD-MEANING

Oh (INDRA) Master of power and possessions, kindly (DADHAATU) endow (MAYI) me with (IDAM) this (INDRIYAM) vigour of senses. Oh (MAGHAVAANAḤ) Mighty Lord, vouchsafe that (RAAYAḤ) all riches (SACANTAAM) may accrue (ASMAAN) to me. May (ASMAAKAM) our [1](AAŚIṢAḤ) wishes (SANTU) come out to be (SATYAAḤ) true. May (NAḤ) our [2](AAŚIṢAḤ) endeavours (SANTU) come out to be (SATYAAḤ) fruitful.

INVOCATION

Oh Almighty God, You are '*Indra*' the Master of all power and possessions. Kindly endow us with useful knowledge and creative vigour of senses. Be gracious, oh Mighty Lord, so that all riches of the world may accrue to us soon. Oh Bestower of all wishes, may our desires come out to be true, by Your grace. In this way, through the fulfilment of our just wishes, may we always enjoy supreme bliss of Your company here and hereafter.

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1. This word "*aaśiṣaḥ*" has been derived from the root "*aa+śaas* (2, A.) to expect, to bless". The root "*śaas*" in the sense of expectation (wishes) is always preceded by the prefix "*aa*". "*Aaśisah*" here means wishes.
2. The word "*aaśiṣaḥ*" here has been derived from the root "*śaas* (2, P.) to teach, to govern." Here it means "endeavours to implement our wishes."

PRAYER

BESTOW UPON US CLEAR UNDERSTANDING

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषं स्वाहा ॥५२॥ (य० ३२ । १३)

TRANSCRIPTION

SADASASPATIMADBHUTAM PRIYAMINDRASYA KAAMYAM.
SANIM MEDHAAMAYAAŚIṢAM SVAAHAA

(Yaj. XXXII, 13)

WORD-MEANING

We (AYAAŚIṢAM) beg from the God Almighty—(ADBHUTAM) the Possessor of marvellous powers, (PRIYAM) the Most Lovable by His very nature, (KAAMYAM) the Most Longed for (INDRASYA) by the souls, Who in reality is [1](SADASAḤ+PATIM) the President of our ruling assembly and is thus [2](SANIM) the Most Worthy of being resorted to by all creatures—[2](MEDHAAM) a discriminative power. (SVAAHAA) This is our heart's desire which has been given vent to here.

INVOCATION

Oh God Almighty, You are Absolute Knowledge and as such are the only Protector of 'democratic bodies', the elected assemblies of the people. It is You who provides them the proper guidance to come to right decisions and gives them the necessary courage to get these decisions implemented. Oh Dispenser of Justice, kindly enlighten us in this respect and also infuse in us a sincere desire to have only a representative assembly and that too of intelligent men to rule over us. May we never select an individual to govern us singly but instead of that always regard You to be our real King, the genuine Director of our sovereign democratic assembly. By Your very nature, oh Lord, You are the Possessor of infinitely varied, awe-inspiring and

marvellous powers. You are the Most Longed for by all the souls and as such are worthy of being resorted to by all creatures. We therefore, entreat You, oh Lord, to bestow upon us a clear and discriminative understanding, by virtue of which we may acquire and retain true and useful knowledge, conducive to the development of truthfulness of character and righteousness of action. This utterance of ours is the true expression of our faith in the maxim "You are the Most Worthy of being served by all creatures." Such are the teachings of the Vedic Lore also. Hence it is only right and proper that all human beings should endeavour to practise this maxim in their lives.

PRAYER

GIVE US SUPERIOR UNDERSTANDING

यां मेधां देवगणाः पितरश्चोपासते ।
तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥५३॥ (य० ३२।१४)

TRANSCRIPTION

YAAM MEDHAAM DEVAGAṆAAḤ PITARAŚCOPAASATE.
TAYAA MAAMADYA MEDHAYAAGNE MEDHAAVINAM KURU SVAAHAA.
(Yaj. XXXII, 14)

WORD-MEANING

Oh God, (AGNE) it is You who takes all on the path of progress. Kindly (KURU) make (MAAM) us (ADYA) soon (MEDHAAVINAM) possessors of superior understanding (TAYAA) by bestowing on us that (MEDHAYAA) wisdom (YAAM+MEDHAAM) which [wisdom] (DEVAGAṆAAḤ) the learned men, (PITARAḤ+CA) the protectors of the human race (UPAASATE) attain and make use of. (SVAAHAA) This is our heart-felt desire which has been given vent to.

INVOCATION

Oh God Almighty, You are All-knowing and as such are the Leader of all on the path of progress. Kindly invest us soon with super analytic understanding by bestowing upon us that wisdom which the learned men and the protectors of human society equipped with the knowledge of physical sciences, by Your grace, attain and make use of for the benefit of mankind. This is our heart-felt desire which has been given vent to. May we, by Your Kindness, be rid of mental dullness in this way ultimately.

DO GIVE US POWER OF INTELLIGENCE

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥५४॥(य० ३२।१५)

TRANSCRIPTION

MEDHAAM ME VARUṆO DADAATU MEDHAAMAGNIḤ PRAJAAPATIḤ.
MEDHAAMINDRAŚCA VAAYUŚCA MEDHAAM DHAATAA DADAATU ME SVAAHAA. (Yaj. XXXII, 15)

WORD-MEANING

May (VARUṆAḤ) the Worth-attaing God, (DADAATU) bestow (ME) upon us (MEDHAAM) the power of intelligence ! May (AGNIḤ) the Self-effulgent God bestow upon us (MEDHAAM) the power of intelligence ! (PRAJAAPATIḤ) May the Almighty God, the Protector of the universe also bestow upon us the power of intelligence ! May the Almighty God (INDRAḤ) '*Indra*', the Master of all power and possessions (CA) and who is (VAAYUH) '*Vaayu*', the Possessor of Infinite Strength (CA) and also (DHAATAA) '*Dhaataa*', the Sustainer of the whole universe (DADAATU) bestow (ME) upon us (MEDHAAM) the power of right understanding ! (SVAAHAA) May our mental and physical endeavours to get this desire fulfilled continue unabated !

INVOCATION

Oh God Almighty, Your are the Most Excellent in this universe. You alone are '*Varuṇa*', Worth-attaining in this world being the Possessor of Absolute Bliss by Your very nature. Kindly bestow upon us the power of intelligence replete with good, useful and right knowledge. Oh Lord, You are '*Agni*', "Knowledge-all" and as such are the Bestower of right knowledge on Your devotees. You are '*Prajaapati*', the Controller and the Protector of the whole universe.

You are '*Indra*', the Master of all power and possessions. You are '*Vaayu*', the Owner of infinite strength and supreme power and '*Dhaataa*' the Maker and the Sustainer of the whole creation. Be gracious oh Lord and bestow upon us excellent power of right understanding and unfailing discriminative faculty to differentiate between right and wrong and good and bad in this world. May our endeavours to gain this end continue unabated.

MAY OUR SCHOLARS AND WARRIORS ATTAIN PROSPERITY

इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रियमुत्तमां तस्यै ते स्वाहा ॥५५॥ (य० ३२ । १६)

TRANSCRIPTION

IDAM ME BRAHMA CA KṢATRAM COBHE ŚRIYAMAŚNUTAAM.
MAYI DEVAA DADHATU ŚRIYAMUTTAMAAM TASYAI TE SVAAHAA. (Yaj. XXXII, 16)

WORD-MEANING

May (IDAM) these (BRAHMA) scholars (CA) and (KṢATRAM) warriors (ME) of ours (CA+UBHE) both (AŚNUTAAM) enjoy (ŚRIYAM) prosperity. May (DEVAAḤ) the learned men (DADHATU) bestow (MAYI) upon me (UTTAMAAM+ŚRIYAM) excellent fortune. (SVAAHAA) May the auspicious resolves of ours continue (TASYAI) for the attainment of higher fortune and (TE) for Your attainment also.

INVOCATION

Oh God Almighty, You are the Lord of all. Not only that, You are the King of all the worldly kings and as such are also the Possessor of supreme wisdom. May Our ingenuous scholars and brave militant rulers capable of taking swift action for the dispensation of justice with equity, act in complete harmony and thus contribute favourably towards the welfare of our masses ! May we their subjects, along with them enjoy excellent prosperity including the attainment of sovereign imperial sway, wherein the incidence of good, useful and high education in the constituents may be of a fairly high order ! May our versatile leaders, by Your grace, through their untiring efforts bestow upon us all excellent affluence characterised

by sound erudition,* administrative efficiency and great sympathy. May our mind be ever open to imbibe such virtues with great eagerness and having once attained them with great love and earnestness, may we be ever endeavouring for developing them further in us, with the sole purpose of utilising them for the benefit of the world at large and for increasing the efficiency of the administration of our country. May this auspicious resolve of ours always continue to inspire us throughout our lives.

SALUTATION TO **'OM'**, THE SUPREME SOUL WHO IS THE OVERLORD OF ALL THE LORDS IN THIS WORLD.

Thus ends Part II of the '*Aaryaabhivinaya*' composed by Dayaananda[1] Sarasvatii[2], Svaamii,[3] disciple of the great scholar Śriimat[4] Paramahamsa[5] Parivraajakaacaarya[6] Śriiyut[7] Virajaananda[8] Sarasvatii Svaamii [and translated into English and given the caption "DEVOTIONAL TEXTS OF THE AARYANS" by Pt. Satyaananda Śaastrii].

End Of Second Part

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* That is, "knowledge gained through study or from books and instructions."

1. "*Dayaananda*" means 'one who revels in benevolence (compassion, kindness and mercy).
2. "*Sarasvatii*" means 'learning incarnate'.
3. "*Svaamii*" means 'spiritual preceptor'.
4. "*Śriimat*" means 'revered'.
5. "*Paramahamsa*" means 'ascetic of the highest order'.
6. "*Parivraajakaacaarya*" means 'foremost religious vagrant'.
7. "*Śriiyut*" means 'His Holiness.'
8. "*Virajaananda*" means 'one who is blissful on account of being devoid of sins (darkness moral and mental both)'.

SOURCE OF RIGHT KNOWLEDGE ABOUT HIM

"......He being the highest of all entities, the Vedas chiefly treat of Him ....." (Dayaananda Sarasvatii)

"......That God is the subject dealt with by the Vedas......Hence the ultimate topic of the Vedas is God alone."

(Dayaananda Sarasvatii)

"God is, therefore, the ultimate object of the Vedas."

(Dayaananda Sarasvatii)

Svaamii Dayaananda Sarasvatii is the Vedic seer of the modern age. He through his clear vision has marvellously succeeded in visualising the right method of Vedic interpretation and that too on the traditional lines. Not only that, his success in silencing his vociferous critics sheerly by the force of his superior arguments is highly spectacular. All these quotations given above are from his book entitled "Introduction to the Commentary on the Vedas".

According to Svaamii Dayaananda the Vedas are the only source of true knowledge about God. Hence those of us who are interested in gaining right knowledge about Him, cannot afford to neglect the study of the Vedas. "*Aaryaabhivinaya*", the **Devotional Texts of the Aaryans** is a compilation of Vedic texts by this great Vedic scholar. It aims at giving "True conception of God" to the readers.

Editor

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ERRATA

1. Page 1 line 10 for 'Plentitude' read "Plenitude".
2. Page 11 line 6 two 'hyphens' occurring in the Vedic text be deleted.
3. Page 13 line 16 for 'Beautitude' read "Beatitude."
4. Page 19 line 7 for 'DAAMABHIḤ' read "DHAAMABHIḤ".
5. Page 21 line 9 for 'PRATIMAANAMOJASO SPAḤ' read "PRATIMAANAMOJASO-PAḤ".
6. Page 37 line 3 for 'प्रतिष्क्रभे' read "प्रतिष्क्रभे".
7. Page 41 line 4 for 'बृधः' read "वृधः".
8. Page 48 line 3 for 'अप्येक' read "अस्येक".
9. Page 54 line 4 for 'परिक्वा' read "प्रक्विा".
10. Page 70 line 3 for 'अजनयन्मनूताम्' read "अजनयन्मनूनाम्".
11. Page 90 line 4 for 'शंकुने' read "शकुने".
12. Page 115 line 14 for the words '...in this word....Kinldy bestow...' read "...in this world. Kindly bestow..."
13. Page 126 line 4 for ' 'नमोऽसि' read "नभोऽसि".
14. Page 129 line 3 for 'वागप्यैन्द्रमसि' read "वागस्यैन्द्रमसि".
15. Page 131 line 3 for '...वयजनमासि' read "...वयजनमसि".
16. Page 136 line 3 for 'मूर्यः' read "सूर्यः".
17. Page 141 line 3 for 'द्यौ' read "द्यौः".
18. Page 173 line 4 for 'सश्चिभः' read "सश्चिम".
19. Page 175 line 3 for 'मुवनानि' read "भुवनानि".
20. Page 183 line 5 for 'त्वमजामि गर्मंधम्' read "त्वमजासि गर्भंधम्".
21. Page 193 line 4 'मेधामयाशिषं' read "मेधामयासिषं".
22. Page 193 line 7 for 'MEDHAAMAYAAŚIṢAM' read "MEDHAAMAYAASIṢAM".
23. Page 193 line 10 for '(AYAAŚIṢAM)' read "(AYAASIṢAM)".

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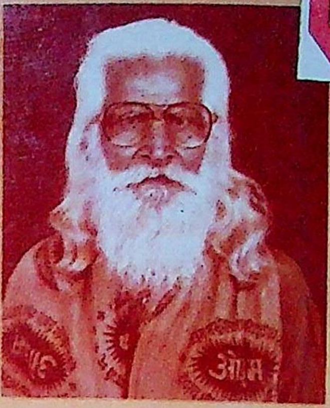
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